

THE JAPAN CHRISTIAN QUARTERLY

Vol. I, No. 4

OCTOBER 1926

THE UNFINISHED TASK

- The Place of the Word in the Unfinished Task A. J. Stirewalt
The Missionary in Rural Evangelization J. G. Dunlop
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Editorial and Departmental Notes. The Annual Conference
of Federated Missions, 1926. In Memoriam.
Book Reviews. Personal Column.

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THE JAPAN CHRISTIAN QUARTERLY

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EDITORIAL COMMITTEE.

Rev. W. H. Murray Walton, *Editor-in-Chief*, Rev. S. H. Wainright, Rev.
E. T. Iglehart, Mr. G. C. Converse, Miss Gillilan and Miss K. Shepherd.

Who's Who in This Issue

Miss K. A. Tristram is one of the pioneer women educationalists in Japan. She is a graduate of London University, and came first to Japan in 1888. In 1890 she was appointed Principal of the Poole Girls' School, Osaka, from which post she has just retired.

Rev. A. A. Leininger is an M. A. of New York University. He is a missionary of the Evangelical Church Japan Mission, and is engaged in educational work. He arrived in Japan four years ago.

Rev. A. J. Stirewalt, is a missionary of the United Lutheran Church in America. He came to Japan in 1905, and was Chairman of the Federation of Christian Missions this year. He is also Treasurer of the Christian Literature Society. He is engaged in evangelistic work in Tokyo.

Rev. J. G. Dunlop, D.D., is a Canadian and a missionary of the Presbyterian Church in the U.S.A. He served in the Great War. He has been nearly forty years in Japan, and is a pioneer in evangelistic work.

Miss I. McCausland is a missionary of the A.B.C.F.M. and is on the staff of Kobe Girls' College. She has been seven years in Japan, and is a keen student of social questions.

Rev. R. S. Spencer, M.A., B.D., is a missionary of the Methodist Episcopal Church. He came as a missionary to Japan in 1917 and is engaged in evangelistic work in North Kyūshū.

Rt. Rev. Bishop Welch, D.D., has been Bishop of the Methodist Episcopal Church in Japan and Korea since 1916. He was formerly president of Ohio University. He is the author of "The Writings of John Wesley" and "That One Face."

Rev. William Axling, D.D., of the American Baptist Foreign Missionary Society, is the moving spirit in the work of the Misaki Tabernacle in Tokyo. He is the foreign secretary of the National Christian Council, and is the author of "Japan on the Upward Trail." He has been a quarter of a century in Japan.

Mrs. Kubushiro is a member of the Congregational Church of Japan, Secretary of the W.C.T.U., and a leader in all matters pertaining to Social Service.

Rev. E. T. Iglehart is a missionary of the Methodist Episcopal Church and is at present on the staff of the Aoyama Gakuin. He first came to Japan in 1904.

Captain M. D. Kennedy is Reuter's Correspondent for Japan, and is a member of the Council of St. Andrew's Church, Tokyo.

THE JAPAN CHRISTIAN QUARTERLY

A JOURNAL OF CHRISTIAN WORK IN JAPAN

(Formerly "The Japan Evangelist")

Vol. I

OCTOBER 1926

No. 4

Readers of "The Japan Christian Quarterly" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or of the Federation of Christian Missions under whose auspices the magazine is published.

Editorial Notes

THE main theme of the present issue of The Japan Christian Quarterly is "The Unfinished Task." It is the subject which was considered this year at the annual conference of the Federation of Christian Missions, and according to wont the main papers read there are incorporated in this issue.

For several reasons the subject is one of particular importance at the present juncture. In the first place there has been during recent years, certainly in England if not elsewhere, a sort of idea prevalent that missionaries were no longer needed in Japan. There has been a good deal of talk about the speedy "euthanasia" of the Japan Mission. The result has been disastrous so far as the supply of recruits is concerned. This impression has had its origin in part in Japan, where certain pastors of well-established city churches with an assured income and flock have asked quite sincerely whether the time has not come for the Church to do without missionary support. In their own security and success they have not realized sufficiently the precarious condition of many of the churches in the smaller cities and towns. They have in turn received unlooked-for support from certain publicists who, almost entirely unacquainted with the growth of self-government in the indigenous Church, regard the presence of the missionary in some way derogatory to the dignity of Japan. A presentation of the facts is the surest answer to any such ideas. Lastly, the subject is one of importance to the missionary himself,

for it makes him ask what he means by "the unfinished task." It challenges him to consider whether he himself is really making a wise contribution to its completion.

In thinking of the connection between the missionary and the unfinished task, however, it is necessary to bear in mind two important principles. Firstly, the unfinished task does not necessarily mean that the missionary task is unfinished. In one respect there is always an unfinished task. Till the last soul is gathered in, till the Kingdom is firmly established, the work is incomplete. The shepherd did not regard the ninety-and-nine safe in the fold as a cause for self-congratulation and repose. But this fact does not mean that there is therefore always justification for the presence of the foreign missionary. On the contrary there may come a time when his presence is actually harmful; that is when he tries to do what it is the duty of the church to perform. To the missionary the unfinished task is one of degree. When the indigenous church can undertake the responsibility of the unfinished task, then, so far as the foreign missionary is concerned, his share is at an end. This does not, of course, bar the visits of specialists, missionaries or educationalists or the like. Such tasks are international.

In the second place the very nature of the task that the missionary has to do is an unfinished one. He is like his great ideal, St. Paul, essentially a pioneer. He above all men has "no continuing city." The article that appeared in the previous issue of this magazine on the evangelistic ideal sets this forth with convincing clearness. His work is as much governed by the growth of the church to which he belongs as by the need before him. We have a shrewd suspicion that the failure to realize this in certain quarters lies at the bottom of some of the misunderstandings that arise between Church and Mission. Paul may sow, but it is Apollos who must water. In one sense the missionary will never be able to say,

"All is accomplished and the work is done."

The completion of the task rests with the indigenous church.

Now the articles that follow deal with certain specific aspects of the unfinished task. They are of a practical nature and refer to conditions and methods. It is not our purpose in these editorial notes to add to them. Rather we would briefly consider what are the spiritual demands which the present situation makes on us

as missionaries. They may be roughly grouped under four heads.

The first great demand is for a renewed sense of humility. When we see some of the great mission institutions with their thousands of pupils under some measure of Christian influence; when we read the Christian articles in the papers and call to mind that they are read by tens of thousands more, when we think of an established church of a quarter of a million, whose influence far exceeds its bounds, and when we realize the part that missionaries have had to play in all this, does there not come the temptation to say, or at least to think, like Nebuchadnezzar of old, "Is not this great Babylon that I have built . . . by the might of my power?" Even though we know the task is not yet done, may it not be that the glowing reports which we send home almost suggest that it is? The study of the unfinished task should be a powerful corrective to such an attitude. With on the one hand the results that have come from half a century of Christian Missions through the service of thousands of His children, and on the other the inexhaustible riches of God, when we look at the achievement today is there not discrepancy somewhere?

In the second place the unfinished task calls for a spirit of self-effacement. It is not however to be found in the words of that hymn, "Oh, to be nothing, nothing!" which almost suggests God has made a mistake in making us what we are; but rather with the strong act of self-consecration:

"To be the best that I can be,

For truth and righteousness and Thee,

Lord of my life, I come."

The gift of personality which God has given to each of us is not a thing to despise or repress, but one to sublimate to the task of helping the Church to be able to shoulder for itself the responsibility of the unfinished task. The consciousness of this goal will not only gild our humblest task with a new glory, but will also enable us to come to a right understanding as to the place which we are called upon to fill.

Thirdly, the realization of the present position calls us to a fresh appraisal of the work that we are doing as missionaries. To what extent for example is mission policy today being shaped by the new conditions? Are the Boards really considering the call from the Japanese Churches to the Missions to enter the unevangelized areas? Are the claims of the labouring classes and

the country folk really being weighed by the executive bodies on the field? "We must allocate Mr. X. to that city, for it is an important place; and we have always had a missionary there, Besides there is a Mission House as well!" Is such an argument wholly unknown?

Finally, the unfinished task is a summons to us to avail ourselves of that power by which alone it will ever be accomplished. One of the most striking things in the Acts of the Apostles is the success which attended the efforts of the early missionaries. Set against the background which a knowledge of contemporary history and thought provides, the results are seen to be still more marvellous. We have not yet seen the like in Japan. Why? Doubtless there are many reasons, but may not one be that we have not yet sufficiently realized as the early Christians did, the completeness of our union with God, the fulness of Divine Power which results, and that perfection of Christian character which irresistibly attracts. In other words, are not we ourselves part of "the unfinished task"?

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We would like to draw the attention of our reader to the special article on another page of this issue from the pen of Dr. Axling, in which he summarizes the results of the meeting of the International Missionary Council this summer.

When we remember the far-reaching results of "Edinburgh 1910," there is no reason why "Jerusalem 1928" may not, under God, be even more fruitful. The fact that at this Conference there will be a large proportion of delegates representing the indigenous churches in the Mission Field, marks a big advance on the conference of sixteen years ago.

It is the intention of the Editorial Board of this magazine in its forthcoming issues to take up seriatim by way of preparation some of the subjects that will be receiving special consideration at this conference. The next issue, however, will be devoted to a consideration of the subject of Church Unity so far as it affects the situation out here. The outstanding feature of the Edinburgh Conference was the awakening of the Church to the importance of this, so we make no apology for putting it in the forefront of the discussion of subjects leading up to "Jerusalem 1928."

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While we are glad to be able to report a steady increase in the circulation of "The Japan Christian Quarterly," yet we must confess that it is not so big as it should be for a magazine representative of Christian thought and activities in Japan. In view of the ever-increasing interest in this land abroad and the attention which the proposals for the Jerusalem Conference are bound to evoke, may we suggest to our readers that "The Japan Christian Quarterly" for 1927 might prove an acceptable Christmas gift in certain quarters. With this number the Magazine becomes a regular publication of the Christian Literature Society of Japan.

The Place of the Word in the Unfinished Task*

A. J. STIREWALT

“PREACH the word.” These words are taken from a letter written by an aged missionary—the greatest known—one whose conversion was occasioned by a most extraordinary intervention on the part of Christ—whose calling to foreign mission work was clear and specific—and who wrote under inspiration of the Divine.

It was written to a young missionary, Timothy, who was converted to Christianity under Paul’s preaching, and who became a missionary through his influence.

Paul was then a prisoner in chains, awaiting execution because of his activity in Christian propaganda. While he desired to have Timothy come to him before his departure, his hopes for realizing such were considerably limited. In all probability, he realized that this would perhaps be his last message to his spiritual son and fellow-worker. Though realizing the imminence of his own execution for the Gospel’s sake, he does not hesitate to admonish Timothy to continue faithfully in the ministry of the Word, conscious of the possibility of Timothy, for the same reason, suffering a like martyrdom. The seriousness and solemnity with which this epistle is written are apparent; but when he writes the sentence: “Preach the word,” added seriousness and solemnity preface the instruction. “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word.”

We have then the circumstances of an old and experienced missionary, under divine inspiration, giving instructions to a young missionary, at a time which was not far removed from the beginning of the task which Christ commissioned His Church to perform. We, approximately nineteen hundred years later, are today facing the same work, in the form of an unfinished task, and the work to be done is practically the same, and the method of doing it is unchanged. It is true that the Gospel has made immense progress

* The Annual Sermon (2 Tim. 4:2 a) at the Conference of Federated Missions, 1926.

since then, and that the Church's momentum is vastly more, but the mental and spiritual setting of the unsaved today are practically the same as in Paul's time. Human nature has not changed much. There exists the same need for freedom from sin. Paul knew but one remedy for sin—the atonement of Jesus Christ; and he knew of but one method of bringing sinful men under the power of the atonement—the preaching of Christ's Gospel. This is the method he reiterates to Timothy, and the solemnity with which he does it, makes the preaching of the Gospel most fundamental in the process of man's salvation, as far as Christian workers are concerned. Other methods have been attempted by some zealous for the kingdom: for example, wholesale conversion at the command of a ruler, coercion under instruments of torture. On the other hand, there have been individuals who would dilute the Gospel hoping that it might be made agreeable to those who have not yet accepted it. It has even been suggested that the teachings of Christianity be joined with certain outside cults, hoping that eventually the essentials of Christianity might prevail. But Paul's most emphatic instructions are as plain and positive as they are brief.

In writing to Titus, he says (Titus 1:3): "God hath in due times manifested his word through preaching." Preaching the word is the method used by Christ. It is the method he commanded his disciples to use. It is the method his faithful servants in all ages have used. The kingdom is not established by force. To lead men into it requires a presentation of the word which is tantamount to persuasion on the part of the disciple, and a willing acceptance on the part of the one led. And we learn from one of Christ's parables that the Gospel is to be proclaimed with such earnestness and importunity that those called are "compelled to come in." To preach is a simple thing. It is easily done. To preach is the last command which our Lord gave before returning to his Father. When Jesus leaves the preaching of the word to his followers, he is merely asking them to do a thing which is reasonable—a thing which we are all able to do. Man could not redeem himself. Jesus came and did for us what we could not do. But he has left for us to do that which we can do, viz., the preaching of the Gospel.

Our Lord, who commissioned his followers to preach the Gospel, has not only given us the message he wants conveyed,

but he who, to his faithful people under the Old Testament dispensation, said: "I will never leave thee nor forsake thee," has specifically and solemnly said to those whom he has chosen to go into all the world to preach the word: "Lo, I am with you alway, even unto the end of the world." Consider how very carefully our Lord provided for those he had chosen to bear witness (Matt 10:19-20): "But when they deliver you up, take no thought how, or what ye shall speak, for it shall be given you in that same hour, what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." Paul, in speaking of all Scripture being given by inspiration, said: "That the man of God may be perfect, thoroughly furnished unto all good works." In confronting the Great Unfinished Task, do we lack anything? Has not our Lord made provision for our full equipment? He does not even ask us to make our own message. The truths which we are to proclaim are few and simple. He has no other way to tell lost man that he died to save him. He is depending upon us to carry that message. The Holy Spirit, the message, opens men's hearts and gives faith. God does not even demand of us results. If we are faithful in carrying the message, we have done all required of us, and can say with Paul: "I am pure from the blood of all men." But no one can say that he is pure from the blood of all men until he has faithfully set forth Christ's Gospel consistently with his opportunities.

The early disciples to whom the command was given knew nothing but to preach the Gospel. Paul, in reference to his preaching to the Corinthians said: "For I determined not to know anything among you, save Jesus Christ and him crucified" (I Cor. 2:2). After Peter had healed a certain lame man at the beautiful gate of the temple, he and John were put in prison, and examined. They were afterwards beaten and released, but commanded not to speak at all, nor teach in the name of Jesus. (Acts 4:20). They replied: "We cannot but speak the things we have seen and heard." The resurrection Gospel impressed them so deeply, and they considered it so important for sinful men that they could not remain silent. It was as natural for them to speak the word as it was for them to breathe the air.

Later, Paul seeing suffering humanity, and knowing that he had the message that can deliver man from this suffering, and raise him to a living relationship with his God, and to a harmoni-

ous relationship with his fellowmen, cried out: "Woe unto me if I preach not the Gospel of Christ." He appreciated the priceless gift of salvation which he had received through the bitter sufferings and death of his Lord. Not only to him was the gift offered, but to all people. The sacrifice made to secure the gift is beyond our conception. Paul felt a personal responsibility for preaching, and there is essentially a consciousness of that same responsibility upon every one who values the Gospel and the eternal blessings promised therein. The blessing of the Gospel belongs solely to no individual, nor to any group of individuals. It is committed to individuals to convey to others.

When Christ fed a multitude, he first gave the bread and the fish to the twelve apostles, for them to give to the five thousand people. This bread and fish did not belong to the disciples, but was merely entrusted to them, by our Lord, to give to others. Had they eaten as much as they wished, and merely left the rest without giving it to the hungry multitude, Jesus would have criticised them for selfishness and unfaithfulness. We would criticise them. They would have kept something which did not belong to them. When we fail to pass on to others the message which has been given us, for them, we too are unfaithful and deserve criticism. Paul felt this and cried out: "I am debtor both to the Greeks and to the barbarians; both to the wise and to the unwise" (Rom. 1:14). He felt that he had something which belonged to them, viz. the Gospel, and that as long as he did not show them the way of life, he was their debtor. In giving the Gospel, as in feeding the five thousand, there is plenty for all. The more the twelve gave, the more they had to give. Christ tasted death for every man, and the more we seek the salvation of others, the stronger hold on salvation do we ourselves have—the more precious does it become to us. We have a more abundant life.

In preaching the word, we need power. Christ, in speaking to the twelve, said plainly: "Without me, ye can do nothing." Later, he told them: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." If we, as teachers of the Gospel, do not have the power we should have, might it not be that we have not sufficiently preserved that relationship with our Lord that the branch has with the vine? Might it be that in the attempt to do many things, we have not tarried in quietness long

enough, and seriously enough, to be endued with power from on high? Perhaps we hurry about, attempting many things, following our own plans, but neglecting the one thing which is needful.

Christ says preach. Paul says preach. But the masses do not believe our message. (I Cor. 1:18) "The preaching of the cross is to them that perish foolishness." (I Cor. 2:14) "The natural man receiveth not the things of the Spirit of God, for they are foolishness to him: neither can he know them, for they are spiritually discerned."

But is the Gospel not intended for those who are lost? Are the lost not to be saved through it? Truly so. The preacher of the Gospel, together with his message, is to bear witness to the truth. He is himself to be an epistle "known and read of all men." Christ explained that the word is the seed. We are to sow bountifully, even though we know that some will not bring forth fruit. Some of the ground has thorns growing in it. Some has stones on it. There are paths across it. It may be possible to pull up the thorns. It may be possible to remove the stones, and it may even be possible to make hard ground soft. In some cases, it may be as necessary to prepare the soil as it is to sow the seed. It is necessary that we study the modern mind, for it is with this mind that we have to deal. It is this mind that needs to be renewed through Christ Jesus. It may be necessary to give food to the hungry man before he will receive the Gospel. A man without clothes and roof needs protection from winter cold, and first to learn *love* from his fellow-man, and afterwards perhaps he will understand what God's love means. This was Christ's method. But with it all, we must know that "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." "Preach the Word."

Christ was bold in preaching the word. He stood up among the people of his generation and said: "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." He knew that the Scribes and Pharisees would hear this, but the constraint of necessity was upon him. Sin must be shown as sin. Such boldness sent him to the cross, but the people heard the truth. Christ also said: "Whoso therefore shall be ashamed of me and of my *words* in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory

of his Father, with the holy angels." Paul says: "I am not ashamed of the Gospel of Christ," and then he gives his reason: "For it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek." If we truly believe that in this Gospel there is power to give salvation to lost souls, the matter of a limitation upon our boldness should be unthinkable. If this great unfinished task is to be brought nearer completion, we should have the spirit of Paul, who though bold in his preaching, yet solicited prayer of the Ephesian Christians: "That I may open my mouth boldly, to make known the mystery of the Gospel" (Eph. 6:19).

The second thing which should be emphasized is the word, *word*. Paul did not explain to Timothy *what* word he should preach. Paul had, by his own teaching and example, made that clear to Timothy long before. Timothy well knew what he meant. John, in the beginning of his Gospel says: "The Word is God." Then, to preach the word means to preach Christ, or God. This word, or this message, originated because of the life and death of Christ, which was because of God's love. We cannot separate our preaching from Christ, and still preach the word which Paul meant. Paul's preaching was full of Christ. He knew no other message. "For I determined not to know anything among you, save Jesus Christ, and him crucified" (I Cor. 2:2). This was Paul's attitude toward the word.

The attractions of science, of philosophy, of art and literature are strong. People are interested in them, and many desire to hear them. The discussion of current topics is fascinating, and has its place in this earthly life, but in helping souls to obtain eternal life, nothing short of the Gospel of Jesus Christ is adequate to the need. Many no longer believe the truth, and as Paul prophesied (2 Tim. 4:3-4): "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." During the time of Isaiah, there were people who desired the same thing (Isa. 30:10): "People who say to the seers: See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits." But the sick man himself does not choose the medicine he needs. It is the physician who chooses it. Christ, the Great Physician, has

given us the *word* which can lead all sin-sick souls to the source of healing.

When Paul says "Preach the word," he does not mean a dogmatic gospel which is understood by only the most educated, and perhaps not well by some of them. Sick men need soft food. Sinners need something simple and concrete. A lost man needs the way made plain so that he can reach his home.

We, as preachers of the word, should deliver the message so simply that even the most ignorant will understand it. The prophets of the Old Testament period became eminent by doing the duties committed to them. They were intent on righteousness and truth. They had a simple message and delivered it so that all could understand it (Jer. 33:6). Jeremiah delivered his message and freed himself from the blood of his countrymen, even though he was let down into the dungeon whose bottom was mire into which he sank. Christ's preaching was of the same kind. It was simple. It was concrete. It was understood by all.

Pleasant things are not always the most useful things. People do not like to be told that they are full of sin. But how can a man be saved from sin, if he does not recognize his condition? People do not like to hear about eternal punishment, but how can they escape it, if they do not know the danger? The preacher who ignores the awful truths concerning the judgment of the unrepentant and unbelieving is preaching a false gospel. He preaches in the name of the Gospel, but omits that which makes the Gospel most precious. No one can truly desire salvation unless he first realizes that there is something to be saved from. The New Testament, as well as the Old Testament, vividly and constantly points out the danger which is always near every man, and the certain destruction which is near the unrepentant. For us to preach, but omit this part of the word is to be unfaithful to Him who gave the word; and unfaithful to our fellow-men who are in danger of eternal destruction. Paul said to the elder of the church of Ephesus (Acts 20:27): "I have not shunned to declare unto you all the counsel of God." To preach the word faithfully means to preach so as to produce faith and repentance in those who are unsaved, and spiritual growth in those who are already in the Kingdom.

In no way can the love of God be so clearly, beautifully, and

convincingly set forth as in the fact that God makes plain to the sinner his condition and peril, and then shows him the way of escape—a way provided by himself, out of great mercy, and at infinite cost. The Gospel comes as news, showing the awfulness of sin, but God's unlimited love for the sinner. Paul felt the difference between man's word and God's word when he said (Gal. 1:10-12): "If I please men, I shall not be the servant of Christ. But I certify you brethren, that the Gospel which was preached of me is not after man, . . . neither was I taught it, but by the revelation of Jesus Christ."

When God sent his Son into the world with a specific message, and for a specific purpose, his Son did not dare to substitute anything else. When teaching men, and defending his message, he said (John 8:38): "I speak the things which I have seen with my Father." Also, he said (John 8:28): "I do nothing of myself, but as the Father hath taught me." Here is the example of one, greater than we, who dared not give out a message that was not from God. Dare we do what our Lord Jesus dared not do?

The word "preach," in the text, is designated, in the Greek, by the word *kerux* which means to *herald*. The idea is not to *make* a message, but to merely carry and deliver the message of another. With royalty, the duty of the herald is to carry and faithfully deliver the *king's* message—not his own. Failure to deliver the king's message would incur the king's wrath and punishment. Alteration of the message would incriminate the herald to the extent of no longer having the right to live. So sacred was the responsibility resting upon the herald that nothing short of a faithful and complete fulfillment of his duties made him free from the responsibility placed upon him.

In 2 Cor. 5:20, we have the following: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Also, in Eph. 6:20, Paul calls himself an "ambassador." The responsibility of an ambassador sent by the government of one country to the government of another country is great. The idea of expressing his own opinion, as a substitute for instructions received from his government, is absolutely foreign to his duties. Such a procedure would make him unfaithful, and a traitor, to his government. There is too much involved for any ambassador to commit his country by the expression of private opinion. We, as ambassadors

for Christ, have even a more sacred responsibility resting upon us. If we fail to give the message, or carry a message different from that given us by Christ, when the eternal welfare of souls depends upon the *truth*, how can we hope to escape that awful consequence depicted by John (Rev. 22:18-19): "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Is it not wise and safe to follow the example of him who said (John 14:24): "The word which ye hear is not mine, but the Father's which sent me?" How can any preacher hope for success, if he fails to follow the example of our Lord on this point? Our Lord said (John 6:63): "The words which I speak unto you, they are spirit and they are life." Words with spirit and life are necessary to revivify dead souls. No mere man can lay claim to his own words possessing such qualities.

In his explanation of the parable of the sower, Christ said: "The seed is the word." Can anyone who sows seed be careless as to the kind of seed he sows, and still expect to reap the best possible results of his labours? If we are interested in the results of our labours, we can no more expect the advancement of the kingdom of God by preaching a message other than that given us by Christ, than we could expect to gather grapes by sowing the seeds of thorns, or figs by sowing the seeds of thistles. The type of Christianity that is to be depends upon the kind of preaching that is. I veritably believe that if all the Christian workers of this country could, with an increased fervour, boldness, and fearlessness, and with a unified message, proclaim the whole counsel of God, setting forth, on the one hand, sin as sin, and on the other hand the holy, righteous God who hates sin, but loves the sinner, the message would so resound throughout the length and breadth of this land as to arouse the interested attention of the people of this nation to consider the matter of life and death, as it has never yet been aroused. But nothing but the whole Gospel of God can do it.

Governments have failed to prevent evil among their own people, and war between nations. The world's leading men say that only the Church can save the future. But if those who

represent the church go to the world for their message, how can the church have more power than the world? It will also fail. The living "word," "quick and powerful, sharper than any two-edged sword" is needed (Heb. 4:12).

Aaron tried to excuse himself from God's message, by saying that he was not fluent. God rebuked him by showing him that it was not the man who carried the message, but *the message itself* that is important, and this God supplies. The essential quality in the messenger is that he be faithful.

The duty we have to perform has but one secret. It is preaching not the old, nor the new; but the true as against the false. It is not to philosophize about a far-away theological God, but to live the message of love as well as to preach the message of the word. Our Lord gave no definition of God, but he brought God into the life of a man with such a fulness of grace and truth that people knew God better than they would have known him through a stereotyped definition. "God is love" is one way that God appears to a repentant sinner. But this says nothing about God's power, or wisdom, or omniscience. But he who knows that "God is love" knows God. An experimental knowledge of God should emanate from our preaching. It should be a knowledge that binds to God. "Lord, to whom shall we go?" (John 6:68) is the cry of the repentant sinner. Then "God is all in all to him" (I Cor. 15:28). But only God's word can produce such effect. Man's word cannot. If we deliver our own message, we are responsible for its truth. But if we deliver God's message, we are merely responsible for its delivery.

When I am sick at heart and want comfort and courage, I care very little what you may think and say, for your opinion may not be very much better than my own. What you tell me may contradict what the one before you said; and the one who comes after you may contradict what you say. But if you tell me what *God* says, I am satisfied.

To be able to preach the word means that we ourselves have accepted it, and use it as our guide. We must know the word—be intimate with the Bible. Good books about the Bible are useful but a knowledge of the Bible itself is indispensable. Dr. Pusey, when asked by his wife, why he could not preach as well as Newman preached, gave among other reasons, that he had been studying evidences when he should have been reading the Bible.

To say that we are to preach the "Word," does not mean that we are to refrain from being intelligent, as some might imply. Intelligence and faithfulness to the word are entirely compatible. Paul admonishes Timothy (2 Tim. 2:15): "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

As heralds, as ambassadors, as witnesses, or as Paul calls himself, a bond-servant of the Lord Jesus, our duty and privilege is to preach the word. If this is done faithfully, our Lord whose the word is, will care for the results.

When I was a student in college, an aged pastor whom I greatly revered, in speaking to our theological society said: "Young men, I never enter the pulpit without trembling." It was only after some years that I understood what he meant. He was an aged man, and had had long experience in public speaking. He did not fear his congregation's criticism, for his people loved him; nor did he fear that his courage would fail him. But what he did fear was that he might fail to properly set forth God's message.

This feeling of responsibility is consistent with that of Dr. Horace Bushnell. One of his intimate friends was at the side of his death-bed, when Dr. Bushnell addressed him: "Doctor, I greatly fear that some things I have said and written about the atonement may prove to be misleading and do irreparable harm." He was lying upon his back with his hands clasped over his breast. He lay there with closed eyes in silence, for some moments, his face indicating great anxiety. Directly, opening his eyes and raising his hands, he said: "O Lord Jesus, Thou knowest that I hope for mercy only through Thy shed blood."

Can you picture to yourself a blind man walking on the crest of a rugged mountain? On each side there is a steep precipice, and *one mistaken step* would mean certain death. He is depending upon your instructions. Would you dare give a mistaken word? Would you dare give any more, or any less, than the most accurate instructions? That blind man walking on the mountain crest is the sinner who is in imminent danger and you, fellow-worker, are the watchman appointed of God to give God's message of deliverance. Can you afford to trifle with the message? Can you avoid the most solemn responsibility when that man's *eternity*—depends upon your faithfulness?

The sinner needs the truth, the whole truth, and nothing but the truth; for it is only the truth that can make him free.

If Christ was offered once for all, and this Gospel emanates from that great central fact of redemption, it is clear that it can never be altered. Paul evidently recognized the fact of the unchangeableness of the eternal Gospel when he wrote to the Galatians, "Though we, or an angel from heaven, preach any other unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8).

Our Lord, in giving the great commission, said: "Teaching them to observe all things whatsoever I have commanded you." The message is accurately defined. No more. No less.

If you take from me this word, I have no message. If you take away a part of it, the remaining part is not complete. If you tell me that a part of it is not credible, I have no means by which I may know that the other part may be relied upon. With apologies to Augustine: Give me a whole world for my field, a whole church for my fellowship, and a whole Bible for my message.

Nothing short of the whole Gospel of God, set forth under the power of God's Spirit, with a call from death to life, can bring to completion the great unfinished task. And God is depending upon us.

The Missionary in Rural Evangelization*

J. G. DUNLOP

THE subject assigned to me is "The Missionary in Rural Evangelization," but I can do little more than present that aspect of the subject which has to do with the occupation of the field. It would be almost idle and futile at this stage to discuss the technique of rural evangelization. What is necessary first is the adequate occupation of the field, and it is mainly of that that I wish to speak and for that that I wish to make a plea.

OCCUPATION OF THE FIELD

What would be the use of discoursing on methods of work, that is, on the tactics of the local struggle, when we are yet largely without strategy or plan of campaign or resources? A writer in "The Atlantic Monthly" last spring related that many months before General Allenby's lightning advance through Palestine and Syria up to Damascus at the end of 1917, that wonderful Englishman Lawrence—mystic, scholar, patriot, soldier—Lawrence and his devoted Arabs could have taken Damascus over and over again by an advance through the desert, east of the Jordan, but they could not have held it. They therefore awaited Allenby's coming into alignment and the full preparation of all arms—horse, foot, guns, air force, and even the navy along the coast—for a simultaneous and unswerving advance northwards to culminate in the complete overthrow of the Turkish and Imperial German domination in Syria and in all Mesopotamia.

THE PAST

There have been sporadic attempts at rural evangelization in Japan, but in general the time has not been yet for the full advance. Some have charged that we have neglected the villages, but we have not neglected the villages any more than Lawrence neglected Damascus. In some parts of the country a beginning has been made. They are villages—in Hokkaido, for instance, quite obviously—where the uprooted and transplanted people are more open-minded than those in the rest of the Empire. But even in such sections the Christian leaven has pushed its way

* A paper read at the Conference of Federated Missions, 1926.

through to the village by way of the metropolis, the city, the town. That is the natural order in Japan as in every other land where there is a highly articulated civilization. In more backward lands it is different and the village may be entered at once, as it is in parts of India, in Uganda, in Korea. In the more imperially regimented lands it is different, and it is mainly those who have been uprooted and released from the paralyzing influences of their old surroundings and domiciled in the big cities that have come under Christian influence. Even in Tokyo, it is not downtown Tokyo, the ancient and true Yedokko, the Japanese Cockneys, that have become Christian, but uptown Tokyo, the new Tokyoites, transplanted from the provinces. So far the Christian Church has but slowly won individuals or households long rooted in one place.

I have taken these last sentences almost verbatim from a report which I wrote for our Mission on this subject 16 years ago this summer. We found then that, in a section comprising about one-fifth of the population of Japan, there were nearly 3,800 villages, most of them composed of a number of separate hamlets. There are in Japan literally scores of thousands of villages. Among 3,756 of which we got report in 1910 only 21 had any Christian work. The appalling fact is that it is little better today except as newspaper evangelism has brought the Gospel into some of them.

We have in Japan conditions similar to those of the Roman Empire in which the first Christians planted the Kingdom; and to charge the missionary in Japan with neglect of the village is as reasonable as to criticize Paul and his fellow-workers for confining their work largely to great imperial cities instead of going out to the villages. Stalker in his *Life of Paul* says of the great Apostle that he "was always a lover of cities, constantly moving on from one great city to another." It was something more than upbringing or temperament. When he says, "I must also see Rome," it is something more than the idle desire of the tourist. It was with Paul a sense of method for his times and environment. He sought to win individuals in order to form them into churches—and, as far as possible, at centres from which influence would radiate far and wide. This is elaborated by Bishop Arthur Lea in a devout and scholarly paper on Evangelism in the July number of "The Japan Christian Quarterly." So Paul

pressed on from Antioch to Ephesus, to Athens, to Corinth, to Rome. The most recent writer in English on the Life of Paul, Professor T. R. Glover, gives as the titles of his first three chapters three single words, Tarsus, Jerusalem, Damascus; and he might have gone on: Ephesus, Corinth, Rome. Mr. Moody once said, "Water runs down hill and in our country the big cities are the high hills. I work in our great cities, hoping to influence the whole country."

This looks like an argument against rural evangelization, but that of course is not what I mean. Oh, for the patience and the philosophy of Him who said, "First the blade, then the ear, then the full corn in the ear." It is not that we are to be indifferent or careless about either city or country, about any section or class—far from it—but that in the life and work of the Kingdom of God we have to recognize and acknowledge a law of growth and a fixed order of development. What fits in Korea not a few have found impracticable in Japan. In your garden the soil and the season of planting and the care that are splendid for onions or pease may not suit for lettuce or celery. The docile and scientific learner, waiting, I say, on the Lord, will avoid trying to rush or control Him. A Simon Peter could try that—more Simon yet than Peter—or the sons of Zebedee, or the disciples with their question so narrow and shallow, "Dost Thou at this time restore the kingdom to Israel?"

Well, we have had to wait. The past has been a period of watching for the time when we could carry the Evangel into the next towns and ever to a smaller and more remote place; and, note, if we are obedient, always first searching out who in it is worthy. In Japanese villages it would be perhaps the serious-minded official or doctor or the diligent and devoted teacher.

THE PRESENT CRISIS: THE YOUNG MISSIONARY

I come this morning with what I trust will be a word of hope for many a bewildered or discouraged young foreign worker who is perhaps thinking that after his first or his next furlough he will not come back to this land where there are too many intimations that the work of direct evangelism by foreigners is finished and we can no longer be of use. In every decade of four that I have known in this land there have been these intimations and some become discouraged by them. A young man wrote me

recently, "No one likes to feel that he must spend his life fanning a dying flame." Last Christmas at Kamakura some of us heard Dr. Ebina and Dr. Kozaki chaffing each other about anti-missionary exploits of 35 years ago. It was a laughing matter for the two veterans in 1925, but to those of us who were young in the early nineties it was no joke at all. In my sixth year in Japan I tried to get away from it all, asking for a transfer to China, where there seemed better promise of permanence. How thankful I am now that wise and kind friends held me here in spite of myself!

And so I ask younger men and women today not to heed the vagaries of some of the leaders so-called and even Boards and committees at home—and some here in Japan who have vacillated. As I think of them there comes to my mind a story of an absent-minded man who got confused in one of those revolving doors at the entrance to a bank or hotel. He went round and round saying to himself, "Bless me, I can't remember whether I was going in or coming out." Some are hardly better than that. But there are others, thank God, who are very sure and firm in their realization and conviction that it is still, alas, early in the war, even the foreigners' share in it. It is not the autumn to 1918 and the last battles, Château Thierry, Amiens, Argonne, and the rest. Would that it were! It is still at best only the early part of 1916 and the beginning of the bloody welter of the Somme. Are we even in 1916? The autumn of 1915 or spring of 1916 would have been far too early a date for any of the warring armies to lay down arms and leave the rest to fight it out without their aid. Any Board (I am not thinking of any one alone) is making a tremendous and perilous blunder that decides now upon a policy of no further replacements of evangelistic workers from home. Such a policy cuts deep into the roots of the morale of their remaining force, and it also condemns the Japanese churches associated with them to an early practical insignificance as one of the allies in the great war for the establishment of Christ's Kingdom in Japan. They only will have a substantial part in the victory who, in the strong words of Gospels, Acts, and Epistles, "continue stedfastly" and "endure."

I think with shame of my own over-optimistic estimate in an address at the Jubilee Conference of Protestant Missions in Tokyo, in October, 1909. I have had to repudiate my estimate of the

proportion of the whole missionary task which I then considered finished. I thought that, after 50 years of it, we were about half through. I honestly thought that then, but if only 50 years remained then, 17 years ago, only 33 years remain now for completing the main bulk of the missionary task, not the complete evangelization, but the foreigner's share in it. Do any of you believe that, barring a most miraculous speeding up in progress, our foreign task will be in the main completed in 33 years? I do not. I believe in the miraculous Person and the miraculous work of Jesus Christ, Divine Son of God. I believe in miracles, but I hear too an ancient prophet saying almost satirically, "Shall the earth be made to bring forth in one day? Or shall a nation be born at once?" Isaiah, with all his emotion and enthusiasm, had some historical perspective. And once more I hear my Lord say, "First the blade, then the ear, then the full corn in the ear." In a little old inn last night I talked with the innkeeper and I mentioned that I had been a guest in his house 36 years ago this summer. He said, "Oh, that's recent. Our family have been carrying on this business for 300 years." Think of it! Three hundred years inn-keeping, and we have been getting tired and talking of quitting as heralds of Christ's Eternal Kingdom after less than two generations.

In 1909 I begged for reinforcements. I believe we have received quite the 50 % increase which I made the outside request then; but I cannot see that it has made much difference in the force in direct evangelism in the provinces. In the province in which I work there are fewer missionaries than there were then, and I find in few of the provinces with which I am acquainted a larger force than formerly. The Japanese force has decreased rather than increased—with the foreign force at best stationary. The missionary term is shorter. Ours used to be 8 years: it is now 5, 6, or 7 years. There is a larger proportion of absentee workers than formerly. Also, more are in institutional and administrative work, and newcomers are not so soon available for active work. Language School studies, splendid in themselves, keep them back. As for the Japanese evangelistic force, there have been increases of appropriations for most of the Missions, but the rise in salaries, rents, and so forth, has absorbed all, and more. Self-support has not kept pace with the rising cost of living, and numberless places of work have been abandoned.

When I was a young man in Japan the high salaries for pastors were the ¥ 30 and ¥ 35 ones. Today the corresponding salaries are ¥ 180 to ¥ 220 perhaps. We rejoice in the higher standard of living, but it cuts down greatly the volume of church work in a land where self-support advances so slowly as in Japan.

Well, as a necessary step to getting a real start in country evangelism, my plea has to be again for reinforcements, and I should not dream of suggesting only 25 % or 50 % as I did nearly 20 years ago. In Mie prefecture I have been trying the past year to get my own responsibility for work among the churches reduced by half, another evangelistic man to be appointed to the field to take the other half—and both of us free for new work along different lines of advance. I wish we could locate an evangelistic man in each of the five cities and large towns of the prefecture. I would have a missionary family or a single lady or two ladies in every city or town in Japan in which there is a secondary school—middle, girls' high school, normal, technical. There are, roughly speaking, about 300 public middle schools for boys in Japan, over 450 girls' high schools, and over 600 commercial, agricultural, and industrial schools. There are about 100 cities in Japan, about 1,000 towns, and over 20,000 villages, which again must be multiplied by 3 or 5 to get the real number of separate communities. What a mass of life it is! Perhaps 20 % of the 100 cities even have no foreign workers, and practically all of the towns—and yet it would not be a great thing to supply a foreign Christian household for each of the 1,100 cities and towns. That is what I mean by Allenby coming into alignment. We shall never do it however if every missionary concern, little or big, coming out here yields to its own erroneous ambition or to its first Japanese advisers and settles down in a great city, because it must have a headquarters in Tokyo or Kyoto, Kobe or Nagoya. The Great War wasn't won that way. There was a little Portuguese army, there was even a little Armenian army, but they went where they were needed and sent. "The sons of this world are for their own generation wiser than the sons of the light." The soldiers may not have the fine grace and devotion that you and I have, but they have a lot more common sense and spirit of concession. I want to see about 1,100 points occupied in Japan from which to reach out in many ways to the villages by which they are surrounded; working first with the local

church and its pastor or evangelist. We simply must do that if we have a Pauline sense of method and Pauline wisdom and love for the brethren. To do anything else, to try to work independently, would be—on the lowest plane, if there were nothing else against it—only inviting the denominations to spend a great part of their energy in contriving means of controlling us. But we must not stop in local town or city churches; we should unite with our Japanese brothers and sisters in little groups of volunteer workers for the wider task.

One day as a boy in a shipyard I said to a man in the boiler-house of the saw-mill, "What is that big awkward-looking thing up there running round and round, and what's it for?" He said, "That's the governor,"—and he went on to explain that it was a contrivance for maintaining a uniform velocity against a varying resistance. What a description of a big part of the missionary's task! A contrivance for maintaining a uniform velocity against a varying resistance. That is what each of us evangelistic missionaries ought to be in a group of churches. As I see it, foreign school workers as well are not very different. But I was speaking of churches. Note that I say a group, not a church. Each of us should be a governor. Forget that I said a big awkward-looking thing going round and round. The governor keeps the machine going steadily, harmoniously—in immature church life not a dominating, domineering thing, but a steadying influence that saves the churches from shaking themselves to pieces with friction or from wasting and dying when left temporarily without a Japanese overseer. A "governor" locally and an inspirer and companion in a wider service.

THE FUTURE: GETTING INTO ALIGNMENT

One of the first things they did in the Palestine campaign when they got down to serious business was to gather in supernumeraries and eliminate waste. They had had some quarreling generals in the earlier days fighting their way up from the Canal towards Beersheba and Gaza, but those generals do not appear on the record after Allenby comes on the scene. What does appear is new infantry, cavalry, additional air-planes, supernumeraries in Egypt, Macedonia, Mesopotamia, India, gathered in to become effectives in Palestine.

That is one of the first things we should be in the approaching new campaign in Japan. We too have supernumeraries—families, single women, mislocated now, whatever has been their case hitherto. Think of the new houses wastefully provided in the great cities and some of the secondary cities in the past few years; additional ones now being planned and soon to be built that might far better be set up in the towns of 20,000 to 50,000 rather than in the cities of 200,000 to 2 millions. How short-sighted or wilful we can be sometimes!

Many Japanese leaders are advising an advance by missionaries to the frontier—T. Kagawa, speaking before our Presbyterian Board in New York last year; K. Miyazaki, speaking to young missionaries in Tokyo recently; in articles in the church papers, in speeches in church conferences, more and more the talk is of "*noson-dendo*," work in rural communities, by foreign workers. Everywhere they are saying to us, "Go in, the water's fine." When we were boys, it used to be, "Come in," not "Go in." But never mind that. Few, very few, are saying that missionaries in increased numbers are not needed or wanted in Japan. Read Bishop Motoda in "The Japan Christian Quarterly," just published. More men, more money is his cry. Listen to Bishop Uzaki at the Mott Conference in Kamakura last December—his address published in the National Christian Council Bulletin in April. He says that if missionaries are sufficiently self-effacing and careful not to be obstructive in the Japanese churches, they have a place for cooperative work in many sections of Japan.

And after doing all possible by redistribution of supernumeraries, Allenby apparently besieged headquarters for heavy reinforcements of new troops, for he got them.

As I have already said, we cannot do less. Japan has been neglected in comparison with some other lands, though I know well that there are yet others that have been still more neglected. Unsparing redistribution on the field would shift anything from 10 to 30 per cent. of the total personnel of some of the larger Missions, and even a larger percentage in some small groups. It might give up 200 foreign workers out of the large cities for this most attractive advance. If the Missions took hold of it enthusiastically, I believe the Boards and Churches at home could be counted on to send us several times as many fresh reinforcements.

Some here will be skeptical or will even scoff at this. And I know only too well that there are scoffers at home—and not of the old globe-trotting and sea-faring classes either, but in the churches and seminaries and in powerful committees and offices. And that leads me to say that after reading several volumes on the Palestine campaign I found no trace of poison gas there. There was a most thrifty combing over and redistribution of supernumeraries; there was heavy reinforcing; and there was no poison gas.

Would that there were no poison gas in our Christian campaign! One of the dangerous things about gas is that it blows back sometimes into one's own trenches and with terrible effects. At home three years ago my wife had to lead a study class in a women's missionary society, using as text-book a volume entitled "World Friendship Incorporated." We read the Gospels and we find Jesus using words and titles with exact discrimination. His followers were first disciples. Only later did they receive more honouring titles—friends, witnesses. It was in the last days that He said, "Lazarus our friend sleepeth." It was one day in great tenderness that He said to His seasoned and now devoted closest group, "Fear ye not, my friends, them that kill the body and after that have no more that they can do." Even the old pagan scholars who wrote in Greek and Latin 2,000 years ago knew better than to bandy about the words "friend" and "friendship" as we do often nowadays. World Friendship Incorporated! And I have been reading D. J. Fleming's "Whither Bound in Foreign Missions," and in it a tiresome chapter on what he calls "Mutuality." The sum of the matter according to Professor Fleming is that "Mutuality's inescapable demand on us is to make Him (Jesus Christ) known." In my simplicity I had been supposing that it was the love of Christ that constrains us—because He died that they who live should not henceforth live to themselves but to Him who for their sakes died and rose again.

Oh, my friends, I fear me it's poison gas, disarming and paralyzing ourselves mainly. That is the sort of thing they have been doping our young people with at home, and our candidates and should-be candidates for foreign missions, till they have paralyzed most of the genuine sympathy and evangelism out of them. Is it any wonder that the church boards have deficits and candidate departments call in vain for volunteers when Christians

are forbidden any longer to look on the multitudes in the dark places of the earth as sheep scattered and distressed and without shepherds or as golden fields of grain abandoned and withering and dying unharvested?

TACTICS

There remains little time in which to speak of technique, tactics. What, practically, should we do? What, concretely, can we do?

To less privileged Christians than ourselves, who could not come out to foreign work, we used to sing,

If you cannot cross the ocean,

and so on, and we tried to show them possibilities, privileges, at their own doors. Today, alas, to many foreign workers who have let themselves be cowed into a chronic inferiority complex, we have to point out the manifold opportunities for satisfying, joyous, fruitful work possible in any city, town, or village in this land.

Praying. Begin with that. I have left many things undone which I ought to have done, and, only too often, praying; but I look back in humble thanks to God for the prompting of His Spirit that made me throw myself on my knees in a hotel room in Yokohama, a few minutes after touching these shores 39 years ago, in gratitude to Him who had let me come out here and begin the great emprise. Ten years later things went wrong—apparently—and I was thrown out of Japan, but one day, again in a hotel room, I knelt with that man of God, Robert P. Wilder, and we prayed for the way to be opened again for service in Japan; and in a few days a telegram came announcing reappointment.

We hark back again and again to Peter and John going up into the temple, at the hour of prayer. We like to read of Paul and Silas and Timothy and Luke, after that first landing in Europe at Philippi, going outside the gate by a riverside where, as Luke says, "we supposed there was a place of prayer."

Men and women, should not we have less doubt and fear if we had more joy in the hour and the place of prayer?

Singing. Do we sing enough? It was on a Sunday morning that I landed in Japan, and within an hour a man going to China

and myself had found a church and we were singing at an English service in the Kaigan Church, Yokohama. That night I was in a Japanese service, and my guide handed me a Romanized hymn-book and I found to my joy that I could sing in Japanese. The next step was a week later, Sunday night at dear Dr. Whitney's, Akasaka, Tokyo. They lacked an organist, and my poor bit of playing was put into requisition, and also they asked me to give a testimony, though through an interpreter—and is not that the biggest thing we are ever allowed to do, to testify, be a witness for Jesus Christ? Within a fortnight I was up country alone in a provincial town where I was to teach—but there were Christians, a rented chapel, a weekly prayer service, a Sunday school, and preaching and singing in the street, and from the first month the newcomer had his share in all of them, always.

Are things so different today? Praying; singing; witnessing, first in English, soon in Japanese of sorts; visiting; fellowshiping with the workers, especially the subordinate clergy and ministry, many of whom are denied the status of ordained ministers as they would not be if they were workers in American or British communities.

And there is testimony on the streets, outside railway stations, in the stations among the railway staff, great possibilities which some of us have had and still others could have.

There is correspondence—what a field of quiet, unseen instruction and inspiration there! There is newspaper evangelism in all its branches.

There is the forming of working groups. Read A. D. Berry in the current Quarterly to which I have already referred—and D. S. Spencer on John Ing long ago in Hirosaki. There are still the same possibilities. As a young man in this prefecture 35 years ago, with a Japanese evangelist and a group of lads, early converts in the city of Nagano, I went out to the towns lying between this place and Nagano and held meetings in the streets or in rented stores or hotel rooms—in Komoro, Ueda, Yashiro, Shinonoi, Suzaka. The same is done today all over Japan by missionaries old and young and their Japanese associates; and visiting and speaking in schools, making friends of that most valuable ally, the public school teacher, wherever possible. It is all very trite and obvious, but that is what human life is made

of chiefly, in field and workshop, in home and school and church, a bundle of obvious things mainly. Life comes in danger of grave deliriums when we affect to despise the obvious.

Another is to help congregations to get church buildings and the land on which to build them. One of the first things to be done on returning to Tsu is to arrange with the Japanese Christians for the dedication of our newest church in that field. The Tsu congregation, our second in the city, is mainly of mill people who would have had great difficulty in getting established in a church building of their own without foreign help. In five years in the field I have had the joy of laying hands in baptism on not less than two hundred mill workers—operatives, foremen, nurses, clerks—in two great mills in that prefecture. They come from villages from all over the prefecture, thus influenced by our work. It is indirect, but not less valuable as village evangelization on that account. We glory and rejoice together in our new chapel in Tsu, with its slender gilded cross lifting its head in protection and promise of all blessing above the lowly homes of the poor in that part of the city of Tsu. Away back as a young man of 25 I had my first satisfaction of this kind, helping provide the means and select the lot and oversee the building of a church for the worship and service of Jesus Christ. It is still being done, it is still to be done. Come in and have a share.

One thing more and I will close. We are needed still to help in defining church policies. Mr. Hatanaka, in the current Quarterly to which I have referred so often, demands that the whole budget for missions in Japan, including the support of the foreign workers themselves, shall be in the hands of the Japanese church. The thought is filling some other minds too—I found it recently in an article by pastor Ebizawa in the *Kirisutokyo Sekai*. Control over funds from abroad for churches and schools was the limit of the demand till recently, but now it is that the funds for the homes and the daily food and clothing of the foreign missionaries shall be administered by the Japanese denominational leaders.

One day during the war when I was in the Labour Corps, my O. C. asked me about a certain distasteful duty which I had got rid of in the shortest way by passing it over to others to attend to. I made a frank, brief report. My O. C. was a judge in civil life, an Oxford graduate and exquisite, but when he heard my report he said, "It's a rotten way of doing it." It was, and often

we are tempted to rotten ways of doing things by giving up too soon and completely our responsibility for them. We must be cooperationists, but that means, too, avoiding surrender to the absolute controllists.

Please be tolerant of plain speech. Reading in Carlyle lately I came across a declaration by the philosopher of his preference for a certain sort of man, "a man of originality and veracity, capable of seeing with his eyes and incapable of not believing what he sees." God has provided better things for us in service when we refuse not the lessons He would teach us by a full and honest consideration of experience.

The Missionary and Industrial Work*

ISABELLE MCCAUSLAND

AT the last International Sunday School Conference in Glasgow, Scotland, Basil Mathews told a story of a Sunday-school superintendent. He was of that old-fashioned variety which does not exist nowadays, the type that used always to talk over the heads of his audience; on this occasion he finished a very long and very wordy address to a group of very small children by saying, "And now, my dear young friends, whatever else you may or may not carry away with you from the discourse of the morning, I wish you to remember one thing, which is that the outstanding achievement of the twentieth century has been the conception and the growing realization of the solidarity of the human race." Of course his "dear young friends" did not carry away with them anything of the sort, and perhaps some of my friends, in this audience, knowing as they do my deep conviction that to-day the most important issue we face as missionaries or Christians is this same question of the "solidarity of the human race" may accuse me, in the use of this story, of "drawing a red herring across the trail" of our subject.

But I insist, I do not see why the tale may not just as appropriately be used as a text for this talk on interdependence within a nation; for that is what I want to emphasize. Too many of us have been saying, "I came to Japan to be an evangelist—what have I to do with industrial problems?" "I am in the Orient as a teacher—why should I be interested in factories?" In the City of Birmingham, I heard Miss Mary Phillips, the efficient industrial worker of the London Y. W. C. A., say to a great auditorium full of clergy and churchmen—"Do you dare to tell me factory problems and the lives of factory workers do not concern you? Just think for a minute with me what you and I and all of us in this room would look like if at the wave of my hand every factory-made object should vanish out of our sight!" (It may be true that English audiences have not the same sense of humour that we think we have in the United States but I am here to testify

* A paper read at the Conference of Federated Missions, 1926.

that when Miss Phillips paused to let that particular audience *think*, it burst into a roar of laughter which was recorded in the London press the next day.) Whatever you may think of her method of driving her point home it is true, is it not, that willy nilly we are all indebted to our factories for clothing, for food, for the very essentials of our lives, and since we cannot turn back the wheels of progress, we belong in spite of ourselves to a great Consumers' League and therefore have a responsibility to be, or to become, intelligent informed members of a machine age.

Long ago it was said of King Henry the Third that "He lived all his life quite innocuously, singing hymns in a narrow valley," but the day for that type of religion has forever passed. Christ realized keenly the political ferment and turmoil of his day; do we, as his representatives here, recognize with sympathy the economic problems that Government daily faces in the inescapable progress of the industrial evolution in our midst? More than two millions of women and children are in factories, another 1,100,000 in business offices of many kinds, working with men, and many thousands of them suddenly thrust out into the world, working away from their homes and the traditions of their ancestors, from 70 to 80 % of them living in dormitories and working from 8 to 17 hours per day or per night as the case may be; the poverty of the land is extreme and almost unbelievable unless one has taken pains to verify some of the shocking reports that leak out now and again through financial circles or authoritative social surveys; the unemployment problems and health conditions are appalling! Christ knew when his fishermen's draughts had failed, he recognized their hungers of body as well as soul. We fancy he understood some of the problems of taxation and discussed with his brothers the rising cost of wood for buildings.

Recently I heard a college teacher in a graceful, comfortable little chapel talk say that there are three things in Japan God's goodness sends to all alike—"Fresh air and sleep and sunshine." But that very afternoon some of the students to whom she was speaking brought into a sociology current-events class the result of a chemical investigation to show to how large an extent the lungs of the citizens of Osaka are filled with the soot which covers the workers' area of that great city like a deadly grey pall, so dense that at times the residents of the manufacturing districts can

scarcely tell all day whether or no the sun is shining. Another girl brought in the good news that the Government Home Department's budget this year includes an appropriation of ¥ 20,000,000 for the renovation and rebuilding of the slums of six great cities, because authority has become so concerned over the sunless and unhealthy lives of its poorly housed city workers. Shall we remember in this connexion too, that of the 75,000 women workers of the Japanese mines some 67,000 mothers or prospective mothers are still working underground at tasks so strength-exhausting and so dangerous that France forbade that employment for women in 1824 and England in 1842 and America has never permitted it? Sunshine for all? When I walked through the black, dripping alleys of a southern Japanese coal-mine, 90° on the 1st day of January, nearly stifled by the steam and the dead flatness of the air 1,200 ft. below ground and remembered the 1,500 women daily working there in that depressing gloom, I wondered. How are we helping God to give his sunshine to all? What shall we say of the 150,000 blind people in Japan—so many lives needlessly darkened by accident, or by carelessness at birth, and most of them lacking that vocational guidance which might train them (as England so ably trains her sightless) for lives of real co-operative value to themselves and to their communities? We need a Dickens or a Swift in Japan, do we not, to rouse us to an appreciation of all this darkness about us? God's gifts of fresh air and sunshine and sleep equal to all? with something like 100,000 prostitutes and innocent little geisha girls sold into nefarious slavery, often by their own parents and before they know the ways we call right and wrong. Nearly 100,000 of these women whom God meant to be mothers are held in bondage to-day before our very noses, and listed in the Japan Year Book as part of the regularly recognized industrial workers of the land! What think you Christ would say if you took him, as you take your tourist friends, to see the Cherry Dances or through the Yoshiwara? I seem to hear in my heart the echo of that grave voice which once said, "But whosoever shall offend one of these little ones it were better for him that a millstone were hanged about his neck and that he were sunk in the depths of the sea." And remembering in old Jerusalem that pale and flaming wrath of His which drove out the money-changers and that brave arm which swung the whiplash, I cannot believe He would rest content with the ransom of here and there a weeping

victim, nor even with the teaching of comforting hymns and the doctrine of endurance of ills—for the teachings of Christ were more like a surgeon's knife, cutting through to the cause of evil and injustice and preventing the festering of future wrongs. A graduate of Kobe College who married a Christian professor of biology in the Kyoto Imperial University was sent with her husband, by the University, for three years abroad to study the science of eugenics. When she returned to Japan she at once joined the W. C. T. U., saying that after all she had learned in residence in France, Switzerland, England and the U. S. she had come home firmly convinced that the so-called "social evil" (that is the geisha and prostitute problem) is the thing against which she must direct all her energies; so she and her husband have both become ardent supporters of the Japanese Kyôfukwai, as I wish every missionary in Japan might be.

In England, for three or four years preceding that remarkable Union Conference held in Birmingham, which was really a Conference on Politics, Economics and Citizenship in the Light of Christ's Teachings, but is familiarly known as C. O. P. E. C., the Churches of the land distributed all over Gt. Britain in churches both Catholic and Protestant and in all the Universities a little leaflet which I hold here in my hand. It says in part, "What is this? A call to all Christians to think! Think of the poverty and misery of great numbers of the population! Think of the industrial unrest! Think of our wars and international affairs! Is there a remedy? We Christians say 'Yes.' But Christianity has been in the world nearly 1000 years. What can we do now that has not been done before? Has Christianity failed, or have we failed to be Christian? In the past Christians were slow to learn that many things, now universally condemned, were wrong e.g. duelling and slavery. In the present many problems confront us that are very different from the problems of the past, e. g., industrialism and the close interdependence of peoples. For these reasons we ask all Christian people to think out for themselves the real implications of Christ's teaching without prejudice or preconception and then *pray for courage to act.*" Other leaflets followed, during a period of three or four years, and during the year I was studying in the London School of Economics I learned that in every University of Great Britain and in hundreds of churches of all denominations volunteer

students of Christ's teachings were working at questionnaires which had been sent out by the Central Union Committee. What would you say, I wonder, to some of these questions they framed? "In the Church for which you are speaking is it held that the Church has a duty to transform society as well as to help individual souls? Have you, in your Church, any method of helping men better to understand their duties as property owners, employers or share-holders, in the affairs of their everyday lives? What is the Social Function of the Church? Is there any way in which Christian Churches can set or maintain a standard for economic conduct? (I chanced to hear R. H. Tawney, Oxford's foremost economist and a sincere Christian, the author of "Acquisitive Society," lecture on that last question.) If you believe that Jesus cared for each member of His great family alike, what must be your present responsibility touching the employment system in factories to-day or in your local industries?" Searching questions these! I wish I might turn this talk into a report on that wonderful British Conference attended by delegates from many other lands. It was by all odds the most helpful of the six International Conventions it was my happy fortune to attend during the two and a half years I was absent from this country.

To return, however, to the local problems: If then we are interested and next informed, what is the possible place of the missionary in relation to all this economic and industrial complexity? Well, first, when planning how I might hope to bring you something practical in the way of constructive ideas I asked the Japanese themselves what they thought we might best do to help—and I bring you to-day the results of two little Conferences with officials of my Kansai District.

Dr. Makino of Osaka Fu Social Bureau, a Christian, at one time a Congregational pastor; Mr. W. Midzuno, sometime Editor of a Social Workers' Magazine, now Exec. Sec. of the Osaka Vocational Guidance Bureau in Osaka, and Mr. M. Ogane, a Tokyo Imperial University Law Graduate, Chief of Osaka Fu Factory Inspectors, were my first advisers. These gentlemen all stressed the *indirect* method for our assistance as foreigners. "Train some workers for us," they said, "to go into the factories. You, as foreigners, will be welcomed by only a comparatively few employers or managers—chiefly by those with Christian sympathies, and you can hope to gain for yourselves little influence

save in a few exceptional places. But train for us Japanese matrons, over-seers, inspectors and even employers who understand the economics of their task and who have vision of what welfare work really means and ought to be, and we will be grateful indeed." Education of the workers seemed to be the greatest ambition of these officials and they told me of several highly laudable efforts now being made in Tokyo and Osaka Districts toward the English method of Adult Education. Dr. Makino and Mr. Midzuno are themselves volunteers for three nights of teaching in such night schools. However, Dr. M. complained that attendance in such classes is a problem. Of course one realizes that that same poor health which reduces the average working month of the average Osaka worker to 23 instead of 30 working days—and his average of 11 long working hours—may have something to do with the poor attendance at night schools! Mr. Ogane could not tell me, he said, how many factories among the 5,500 under his supervision are trying the eight hour plan. (It is just possible if he had more than 22 inspectors for all those plants he might be able to discover facts like that!) But even in Hyogo Ken where it is reported that 13 employers are trying to work their men only eight hours per day, there still must be many thousands of men and women too weary for consistent attendance at night classes.

Yet these gentlemen are right in their emphasis on the need for workers' education, crying need, in Japan. One hears the echo of Christ's great longing for the abundant life for each of his children behind their insistence, and we remember again Edwin Markham's words—"We build this world in vain unless the *builder* grows." In this new industrial world of Japan what chances have the builders for growth? for mental, moral and spiritual growth? What are their opportunities for leisure and refreshment? Especially what are the needs of the 1,397,000 children now working from 10 to 13 hours per day? When, oh, when shall they get in that play which Froebel says is as necessary for the normal development of a child as is sunshine itself?

But this brings us to definite consideration of two schools of thought concerning remedies for industrial evils. One which says that legislation is all that can help; that until Japan ratifies and enforces the International Labor Conference Agreement to abolish night-work and over-long hours, etc. we cannot hope to

help her workers. (I think everybody of experience agrees that night-work and overtime, together with the problem of the woman miner, are the greatest evils to be remedied, for with the abolishment of night-work will disappear also sooner or later the Dormitory System with all its chain of health and moral dangers.)

Miss Agatha Harrison of the London School of Economics, who did such excellent work for the Y. W. C. A. in China among the industries there, belonged to this first school I think, and achieved much of her success where she was able to influence some of the employers to see what folly, from an economic point of view alone, was their old policy with its rapid labour overturn. But she told of one little Conference she called of English and American "exploiters" who refused to stop using little children at scandalously low wages, because they told her, brutally frank, "We came out here to China to make hay while the sun shines and we intend to do it—there are no laws to prevent!" We foreigners in Japan may thank God we have not much to complain of in the way of foreign selfish exploitation of labour here, at all events not as much as in poor, suffering China, though I confess to you with shame that I saw this spring, in a Kobe match factory, the most open and flagrant violations of what the world deems humane law and was told that the capital for that concern comes direct from New York.

Dr. Makino's further appeal was for teachers for night and factory schools, Japanese teachers as well as, perhaps, a few foreigners, but teachers of *high standing* and willing to volunteer for unpaid service. He knows and values the splendid work of the British Workers' Educational Association, supported largely by Oxford and Cambridge, whose students and professors alike give devoted, patient service at such work.

When I lived at Toynbee Hall and when I visited the University Settlement in Edinburgh (where Scotland's ministers are now required to live for a term of service before they may be ordained) I immensely admired the indefatigable labours of those tireless teachers of the poor. How can we missionaries inspire, where can we claim, among our cultured Japanese associates such patient volunteer service as Gt. Britain may well boast? When I was in charge of a Settlement Night-School in the United States, most of our night-school workers were paid, and even the standard for such teachers was not uniformly high. In this respect I think

Japan should certainly emulate British example rather than American. At both Toynbee Hall and the Mary Ward Settlement we had classes for working men and women of the humblest origin and employment, not only in the dull "three' Rs," but in History, Economics, Art, Vocational and Occupational subjects which broaden the horizon of the workers' minds and add to their knowledge *zeal*. I met in London a plasterer of factory walls who knew more of Italian art than I, though I had to help him write his name; and a little pickle dipper who waxed enthusiastic about ivory carving when she heard I had come from Japan. Arthur Greenwood, Professor of Economics at Oxford and lecturer in London University, told us at Sherwood Eddy's Seminar that he always enjoys his night classes in Economics with the brick-layers and tailors of White Chapel, East London, better than ever he can his regular Oxford men, "because," he said, "these working-chaps have lived, you know; and they know how vital a subject economics is. They think from a background of experience out to a definite application." Japanese workmen would appreciate that also. In fact almost always the curricula arranged by Trade Unions or started by Labouring Men themselves have included subjects somewhat as outlined by the British Movement. I believe many experiments are being tried here of which I have not yet learned since my recent return to this country. But in planning further for future developments along this line, which I think must inevitably be developed if we would help to save this country from danger of Bolshevism, which has always found a hot-bed for propagation where ignorance and poverty exist together, let us look carefully at the recommendation of the United Churches of Scotland which says, "Adult education should provide for physical, intellectual, aesthetic and spiritual development, in short for a fuller life, *and it should have universality and continuity.*"

Before I finish with the Osaka report I want to give you one tragic and one hopeful fact gleaned from Mr. Ogane. One was his reluctant statement that the average labour overturn, or the average length of endurance at a given task, of the women workers in Osaka Fu is about twenty months! What a stupendous waste, of time spent in learning the task, of lack of real efficiency, of wear and tear on machinery, what a waste of human energy! What too becomes of the girl workers, 80 % of whom

are less than twenty years of age? Echo answers that question. There must be answers and there must be reasons why the term of service is so amazingly brief. Wouldn't you like to know why? Is it any wonder that the English Secretary of the British Welfare Workers' Institute said to me, "What is the matter over in Japan? I never heard elsewhere of such an amazing labour overturn and almost every Japanese employer who comes here to ask for information about welfare work seems interested only so that he may keep his workers *contented*. Is that what they are trying to do over there?" "Yes," I told her, "I am afraid many of them are." And that is why some of them are asking some missionaries to preach to their factory girls, only because Christ's well-known policy of turning the right cheek after the left and cheerful endurance of one's lot in life might make it easier to keep on paying starvation wages to over-worked little drones under conditions so pitiable that Christ Himself in His Heaven must carry an aching heart to see how some of us innocently conspire to keep them there. May Heaven and our common sense forbid that we should, any of us Christians, be content with small vision and harvests instead of enlarging opportunities in our efforts to help along these lines. Please note that I do know of sincere and fine Christian employers who are genuinely eager and interested in justice and in Christian advantages for their employees, and I do know of missionaries who have been doing fine evangelistic work in connection with factories in several cities—we need more.

The second, and most encouraging fact Mr. Ogane gave me was that he is now earnestly trying to secure the services of a woman factory inspector, and that one a woman trained as a physician! The day of her advent will be a joyful one for the future industrial women of Japan to celebrate. Only since 1898 has England had women factory inspectors. I'm sorry I don't know when we gained our first one in America but I do know we have not yet enough over there. In 1918 the Women's Trade Union Council of Gt. Britain declared, "One good woman factory inspector is worth a hundred times more to us than any welfare worker." The last week before I left England I was invited to a tea given by Constance Smith for all the Women Factory Inspectors of England, and much to my amazed gratification I found them without exception women of culture and breeding, several

of them Oxford and Cambridge graduates. You may believe that I then pondered again in my heart, as I had after visiting the Juvenile Courts in London and finding the probation officers there women of the same high standard of education and motive, "How *can* we enlist in such worth-while tasks the educated Christian men and women of Japan?" Incidentally may I say that the Juvenile Court Judge in Osaka this spring told my sociology class that in all his Kansai District he has two hundred volunteer assistants and of that number only two are Christian women, one of them a Roman Catholic. This judge appealed to them—he is himself a Christian—to know why Christian women are not more interested in social work. If it is true, as the Home Office reports, that there are to-day in Japan 98,000 women registered for medical work and 8,000 teachers, may it not be partly our fault that so few of all these professional women have concerned themselves with industrial problems and the sad condition of their factory sisters: Are teaching and midwifery the only professions we shall continue to suggest?

But now I turn to the advice gained from another Japanese official—Secretary of the Industrial Federation of Hyogo-Ken, Mr. T. Ishino. This progressive young man is venturing some interesting methods for his society down in Kobe. This spring he ran a week's Institute for factory managers, giving them lectures in psychology, business methods, health of workers, sanitation, hygiene and many things. He asked two of us Kobe College teachers to talk to them; an interesting forum it was, and an interested group I met there—overseers, dormitory matrons, and some employers. Mr. Ishino is a Christian and he and his wide-awake wife are making the most of his Government position to put some real assistance across. In reply to my request for his advice as to how we might really help, he wrote:

"One of the most important problems in Japanese factories is how to create co-operation based on justice and love between capitalists and workers. It is hardly necessary to say that this problem cannot be solved without the joint efforts of many people. Therefore it seems to me that missionaries have room left for work, and only spiritual consolation will be able to give workers new vigour. As to this, it seems to me that priests of Buddhism are making great efforts, while Christian missionaries seem satisfied to keep only perhaps a Sunday school or to preach in a few

factories. If missionaries could be vigorous enough to rouse themselves to action three million and a half workers and about two million miners in Japan would gladly welcome them. I should like to say the following from the point of view of an educator now of labour managers, in charge of many workers in Hyogo factories:

"1. Missionaries must master the Japanese language and understand the temper of Japanese workers.

2. They must educate men and women of ability that they may do their utmost in important social enterprise.

3. They (the missionaries) must study scientifically a way by which workers may avail themselves of four holidays a month for spiritual as well as physical education and pleasure.

4. They must establish labour schools as a basic educational organ for workers, to foster their healthy thought and sound faith.

5. Christian Young Men's and Young Women's Associations must co-operate to touch the thinking and thought of those who work as third parties between capitalists and workers.

6. Missionaries should have touch with labour leaders and do their best to avoid the ill changing of the thought of workers.

7. A way of re-education must be thought out for crippled and disabled persons who are injured in factories.

8. Missionaries must invite proprietors of enterprises to tea-parties and do their best for the Capitalist's education."

Now can you imagine any more practical suggestions than these?

May I elaborate only three of his points? The re-education of crippled and blinded workers surely might be an effective place for missionary endeavour, or a useful practical opportunity for Japanese students of social service. Mr. Ishino is earnestly engaged, himself, in this restorative work and has gathered as his justification some illuminating figures. He says that in 1925 in Hyogo Ken 2,455 workmen were injured. Of those 257 were women. 2,081 were hurt so badly, or so unable to adjust themselves to their handicaps, that they can work no more. 17% of these injured workers were found to have nobody to make a home for them, nor to give them financial assistance. During the year 167 of them died and 31 of these were suicides. Yet a young man, member of a Japanese Church in Kobe, told me he wanted some Christian work to do besides his Sunday school teaching but

that his pastor suggested nothing for him! I am glad that we have men like Mr. Ishino who do know how Christians may become modern Good Samaritans.

To go back once more to the legislative, preventive field, the day must soon come when employers must assume more financial responsibility for injured workmen, when laws will require more protective machinery, when safety-first campaigns, less fatigue and, shall we dare to hope, less use of alcohol will result in fewer accidents. Are we able to hasten that day by any influence of ours? Prohibition in the U.S. had within the first year of its trial notably reduced the industrial and mine accidents—are we helping to pass on that fact in a country where the use of alcohol is distressingly on the increase?

Mr. Ishino's point on recreation for the workers we all appreciate. Surely here is a way in which many missionaries are already finding opportunity, and the Y.M.C.A. finds large usefulness. The Zen Rin Kwan, our new Kumiai Settlement House in the labourer's district of Osaka, uses its resources to fullest capacity on the 1st and 15th of each month, when the workers of that neighbourhood are free. Every hour of added leisure gained by the labourers burdens us with new responsibility to see that their recreational hours are definitely "*re-creational*" in a wholesome spiritual as well as a pleasurable sense.

The third suggestion reads: "The missionaries must invite proprietors of enterprises to tea-parties and do their best for the capitalist's education." Now then—ladies to the fore! But what shall we say to the Barons of Industry when once their tea is swallowed? And how, or where may we first meet the busy gentleman and lure him in to tea? The latter question amused Dr. Makino very much when I put the query to him. He infers that the Capitalists he knows are as eager to be helped as we could possibly be to help them. Now it chances that I myself come from a family of employers and I can well believe that the big men of affairs in this harried land of Japan *are* eager and anxious to know how better to satisfy the demands of their workers—how to organize these giant industries for the best welfare of all. I have already met some who honestly want to know, who honestly admit that their bean-stalk has over-night climbed beyond their ability to understand or trim it. One of them, an employer of over 5,000 girls and perhaps as many men,

asked me for a list of books he might read on factory hygiene and economic problems; he said he wished he knew where to find welfare workers, and could nobody train them in Japan to work as he had seen such women at work in America. Another big cotton-spinner I met who had graduated from Harvard, is interested in vocational guidance. Neither man is a Christian but they were both open to suggestion, as all big minds are if approached tactfully and without suggestion of criticism.

In Heaven's name what have we U.S. Americans, at least, to be critically superior about anyway, when we come to talk of child-labour, of law enforcement, of brotherhood and equal treatment; we, with our Exclusion Act like a black shadow between us and all the work we would do here! Though we ache to help let us remember that we can never stoop to do it, for we must all recognize that most of the difficulties Japan faces to-day but repeat the history of England's Industrial Revolution, that she is solving in remarkable ways the problems Gt. Britain solved less than one hundred years ago, and finding her solutions in many cases with less delay. True she stands on all our shoulders, and profits by our mistakes, but I for one am vastly admiring the swiftness with which Japan has arrived at her present position. Can we help her to retain her present efficiency, to increase it with more justice to her womanhood, with greater consideration for her troubled homes, with progress in that essential respect for personality which Christ taught the world?

But we left our Capitalist sitting at tea with little ceremony—have we actual facts to give him as reward for his coming in? Can we pass on to him, perhaps, those decisions of the Supreme Court which have formed a sound legal basis for better legislation for women in the U.S.—asserting reasons why not more than eight hours of labour and the abolishment of night-work are wise and reasonable measures for protecting the mothers of the race? Can we describe to him those committees organized under the National Council of Defense which have proved scientifically that production is increased rather than diminished by a lessening of working hours from ten to eight? Business men want facts. Can you prove to him that the Churches and the public opinion engendered within them in Canada, New Zealand, Denmark, Norway and the U.S. have been largely responsible for the progressive social legislation of those countries?

Shall we accept Dr. Makino's challenge? He told the Kansai Missionary Group meeting in Osaka this Spring that the Christian Church in Japan had not yet interested the working-men, and he reminded us gently that we followed a carpenter Christ. My College students complain that there is a lack of interest and instruction in the churches they attend along all sorts of social subjects. Twenty of my Seniors in one school and 17 in another, all regular attendants of some 6 different denominations, told me that only one of them ever heard a sermon dealing with the "social-evil" and only five had heard sermons on temperance! They suggest that they would be immensely interested in the forum type of evening or mid-week service so common and so helpful in England and America, and especially developed among that most Christian body called "Friends." They suggested a list of subjects: "Can the Golden Rule be Applied in Business?" "Exploitation of Labour," "What Can We Do for Korean Immigrants?" "How can Domestic Servants be given more Freedom for their own Lives and especially for Worship?" "Christian Responsibility in Property Management," "Bolshevism and Christianity—how one can dispel the other," "Education for Workers," "Maternity Benefit Laws in Other Countries," "Recreation for Labourers," "How Could Prohibition Help Japanese Industry?" and "What Can the Church do to Prevent Further Increase of Juvenile Crime?"—Live subjects all! and varied enough to give at least one winter's rare interest and profit to a church with live young people in it.

We have talked a good deal about the saving of souls. What are we going to do with the souls of our young people, and for them when once they have come into the Church? How impress upon them that "faith without works is dead"? How direct them in work which may express for them their new-found convictions and help them to share in the bringing in of the Kingdom? It is as true of souls as of muscles, is it not, that they need exercise for growth? There have been several suggestions concerning lost or unaccounted-for members in the Japanese churches. If only for the selfish reason of trying to retain its constituency, the Church of to-day must more and more achieve efficiency in the engineering of definite and difficult tasks for its young Christians: they need work to do and crosses to bear. What does your Church offer them by way of challenge in the splendid warfare against sin and disease all about us?

May I leave with you for future thought as to our decidedly unfinished, nay, our not-yet-begun, task along social and industrial and agrarian lines in Japan, a question and a quotation?

The question is from the British C. O. P. E. C. questionnaire on "The Social Function of the Church," and it reads—"Do you think the present training given to our religious leaders is in any way inimical to their *alertness to* the social issues which demand Christian solution?" Is that question possibly as well worth our consideration in Japan as they thought it was in England in 1924?

And the quotation, a favourite one of mine which I hope no one may misunderstand, is this:

"God has a thousand books of our prayers unopened upon his shelves—

So many things we beg Him to do *we ought to be doing ourselves.*"

The Missionary Enlisting Workers*

ROBERT STEWARD SPENCER

IT is difficult to avoid the feeling that the subject assigned for this paper goes as deeply into the complex problem of missionary relationships in Japan as any that appears on the programme of this summer gathering. To carry on certain forms of mechanical institutions is not difficult. Inferior men or women are sometimes used of God to awaken greater souls to their true relationship to Him. But when one can so live that those who study his or her life come not only to see God clearly, but to desire similarly to consecrate their lives to God's service, may we not think that such a life has passed a high test of spiritual power, that it belongs in the divine Apostolic succession? If this be true, the subject of this paper ought to lead us into the very heart of our missionary problem in Japan.

It did not, therefore, seem proper to me to venture upon any expression of my own opinion, or even the opinions of my Western-born colleagues. There is sufficient truth in pragmatism to justify one in asserting dogmatically that no matter how well a missionary candidate may appear to the appropriate committee of the Board, in the final analysis the people to whom the missionary is sent will determine the question of his or her fitness. This consideration has decided the method of securing the material offered you in this paper.

To be more specific, a letter was sent to twenty members of a certain annual conference, beginning with the entering class of Taisho 15, and approaching each class at intervals of five years. This group was asked two questions: (1) Does the missionary have any especial fitness for the task of enlisting volunteers for Christian service? And (2) if so, in what does this fitness consist, and how can it best be exercised? About sixteen replied. Further, a questionnaire was sent to students in training for Christian service in three institutions. The primary purpose of this questionnaire was to determine whence, geographically, we were drawing volunteers, but a final question, almost an afterthought,

* A paper read at the Conference of Federated Missions, 1926.

produced interesting results. This question was; "What suggestions would you make regarding the enlistment of volunteers, (1) to missionaries, and (2) to Japanese pastors?" 74 replies came to this last question from men, 41 from women, and six my secretary classified as neuter gender; that is, they did not indicate their sex. In addition to these documents, I have had frequent and frank conversations with Japanese brothers and sisters, both lay and ministerial, upon which I shall draw. The main credit of this paper will belong to our Japanese fellow Christians; our object will be to learn what they are thinking on the subject.

I am only too keenly aware that the field of source material is narrow. The late date of assigning the paper would not permit of wider research. Yet I think you will agree with me that the material is varied, and I trust it is not entirely unrepresentative.

Obviously the first question to be asked in the study of such a subject as ours is: "Has the missionary in general really any place in the task of raising up Japanese workers for the Kingdom?" Every item of the anti-foreign spirit which exists in the land would seem presumptively to point to a negative reply. So the shock is somewhat absorbed, when some of our Japanese correspondents answer the question with a flat "No!" One student replies briefly: ("Muyō; fuhitsuyō.") "Useless and unnecessary." This is rather sudden, but as the same man goes on to remark that the character of the Japanese Christian preachers is worse than that of Buddhist priests, I have been led to surmise that his *miso* soup was ill-made that morning. However, two other men in the same institution give similar replies: in one case it is "Missionaries unneeded," and in the other, "No more missionaries now . . . gradually withdraw." These statements are supplemented by the letter of a veteran pastor who may be considered, from a study of his history, to be missionary hand-picked. He replies to the question regarding fitness of missionaries for the enlistment of volunteers as follows:

"Yours is a good question. It is a difficult time to lead men into Christian service, so we need to study methods. However, the missionary has no different influence from the Japanese preacher. My answer is negative. The day for the missionary to lead young men to service is past. Men of virtue and faith have that power now. Heretofore the missionary had influence by dispensing money, and by over-persuading the erratic young

people who clustered about him." Apparently the vote for the missionary is not going to be unanimous:

Of greater interest, however, not alone because of volume, but also because of the source whence it comes, is the voice declaring that there are no racial differences, and that the missionary today stands on the same level in this vital task, the whole question swinging on *personal character*. Particularly strong is this sentiment among the younger group of pastors heard from. With some, 'tis true, it is a refutation of the thought suggested by themselves, not our questions, that the missionary has a superior place. These men would modify Burns' lines and say:

"The race is but the guinea's stamp,
The man's the gold, for a' o' that."

Thus one writes:

"It is not a question of missionaries, but of individual men. The man who would lead youth into service must be:

- (1) Educated, both in general and in his specialty;
- (2) Earnest, with a clear conviction of faith; living with God;
- (3) With some special ability as a road of approach;
- (4) With the poise of a deep Christian character."

But he would apply the same or similar standards to Japanese leaders of youth as well.

While the majority, perhaps, would take the position I have just outlined, on the background of the thinking of some of them, even, there is still a sense of the different position which the missionary occupies. Thus one pastor, for whom I have the highest respect, begins his letter by declaring that he does not recognize any difference between missionaries and Japanese pastors. Yet a few lines further on in his letter he says:

"The foreigner can point out defects in the Japanese which the Japanese cannot see. To come into contact with the missionary in order to correct the bad habits of the Orientals is the probable value of the missionary. The missionary should recognize the special capacities of the Japanese, and in the same place work beside them using his special foreign capacities for the increasing of influence. The only difference between the Japanese preacher and the missionary is the difference between the Japanese and the foreigner. I study the missionary only because I think I should study the West."

Now we are beginning to get warm, as the kiddies say. But we should be on our guard, lest we get conceited at the same time. Racial difference is not necessarily racial superiority, as all too many seem to think.

One of the most thoughtful letters I received came from the busy head of a Middle School, a man of long experience with the missionaries and yet a real Japanese. He writes:

"According to pure logic, there should be no difference between the influence of the missionary and of the Japanese preacher . . . But in fact there is one point of influence which only the missionary possesses . . . That a Japanese should live as a Japanese is natural. That a Japanese should lead Japanese is natural, and so not worthy of praise. But that foreigners should leave their homes, and that they should come to a place of different language, customs and way of living is something more than usual. It demands a spirit of sacrifice and brotherliness. Of course, Japanese preachers have this spirit; missionaries are not ahead in it. But because they are missionaries, it shows the Christian spirit more vividly and concretely. The Japanese have the same spirit, but because they are Japanese, it is not noticed. Here lies the special power of the missionaries to lead Japanese into Christian service."

Manifestly, the special position of the missionary is not recognized by all, perhaps because of the very tenseness of the interracial situation today. Yet that the racial extraction of the missionary does affect, favourably, his efficiency for the task we are considering, some are aware, as this last quotation, which I cannot refrain from giving because of its unusual appreciativeness, shows:

"There is no movement in human history so significant and so valuable as foreign missions. To sacrifice all things, and taste all hardships, that they may bring light to a dark world, release those who are being crushed, and awaken the highest and best that lurks in sleeping souls—for this sake to offer up the whole life, go far from the homeland, and preach the gospel to the ends of the earth—where is there so heroic a labour as this? This cannot fail to move young people. If the missionary is faithful to his calling, and understands his heaven-sent task, he can stir young people, who in turn will give themselves to the same service. The missionary is the living example of a noble, heroic life, and as such can challenge the young people of Japan."

I submit that sounds pretty good after the detraction we have been suffering lately from the distinction-effacers and arm-chair Buddhists of the West, both within Christian circles and without. But to me the finest thing about that letter is that the writer, an able young professor in a theological institution, who constantly continues his direct evangelistic work in addition to his professorial duties, was led to Christ, and into Christian service by one, an humble foreign missionary.

All in all, I think we can answer our first question by saying, "While a few are extremely critical of the missionary, most of our Japanese brethren would count him among themselves, and some of the ablest see that he has a special position in the task of winning men and women to Christian service." So far so good, if only we keep humble, and remember that these extrinsic advantages may be vitiated by failure along the line of personal spiritual qualifications, of which I must speak later. In the words of the Japanese brother just quoted,

"I believe the missionaries have different powers of influence from the Japanese preachers, and that there is still long service for them in Japan."

Having thus far advanced us to be wise, as Browning would say, it is in order to ask another question: Wherein does the influence of the missionary consist in this challenging of the youth of Japan to Christian service?

Two elements have been mentioned by the Japanese already quoted, and we can but summarise what they and others say. First, the very fact that we are foreigners from the West still has its influence. Get outside of the port cities and you are immediately aware of this. You would forget your foreign connections when you board a street car, but you are not allowed to. You are studied, from the cut of your clothes to the shine which you usually don't have on your shoes. Nothing can break the spell except to address someone in Japanese—and then sometimes it is worse than ever: But there is a side to this which to me is intensely sobering. I was in the home of a rising young professor in an Imperial University recently. He is a master of five European languages, in addition to his native Japanese; a brilliant, experienced student of international law. During an informal discussion he suddenly turned to an American friend and asked; "Why is it that I always feel a sense of inferiority in the presence

of an Anglo-Saxon?" Quick of thought the friend replied, "Probably because the Anglo-Saxon is over bearing." "No," came the reply. "I feel so even before a modest gentleman like yourself." I cannot answer the question, but the fact has been verified for me by many; pastors, Ph.D.s and others. The West, and especially the English-speaking world, is the cynosure of Japanese eyes. As a missionary chum once remarked of Oriental conditions, but in another connection: "We have all the privacy of a goldfish!" How much more fatal, therefore, are our losses of temper, our lapses from courtesy and culture. Our privilege bears a heavy responsibility.

And then, we are missionaries, consecrated messengers of the Christ. The word entrusted to us cannot be delivered by mouth alone—what we are sometimes speaks so loudly they cannot hear what we say. I wonder if we always realize how much our Japanese brothers and sisters lean on us, even when they do not admit it? I was recently discussing with an experienced pastor and fine spiritual leader the problems of self-support in the Japan Methodist Church. This spring my conference had to refuse appointment to two or three seminary graduates because the drive for self-support would not permit of expansion. I pointed out the dangers in such restriction, and asked if the time had not come for some of us—himself or myself, for example—to resign our salaries and work for our sustenance, do evangelistic work in spare time, as an example to the laity. What was my amazement to have that fine spiritual man reply, "You could do it, but I fear I could not stand the temptation of money." How little he knows of the mercenary temptations which assail the missionary, and to which he of times inclines to yield. But somehow he looked for a stability in the missionary which he feared he could not expect in himself. "It is the generations of Christian culture behind you," said another pastor, "which give you a special power. When you explain the Bible it shows up, most clearly." Thus we become, through a heritage for which we can claim no credit, cities set upon hills. But our failure to make the "sent" life attractive has therefore but the greater power for discouragement and harm. The theological professor whom I quoted put the first element in the influence of the missionary in these words:

"A refined Christian character and a noble Christian life, with zeal for Christ and His cause. Of course, this is not

limited to missionaries, but it is something not to be gotten in one generation. In the veins of the missionary run several generations of Christian culture. This is that shining Christian face, which we cannot yet see among Japanese Christians and pastors; that beautiful sentiment and zeal for Christ and His cause. How this influenced my spirit, and that of other young men! Feeling that this was what Japan needed, I cannot deny, was one of the motives that led me to service."

Friends, next time our worries begin to show in our faces, let's stop and pray Robert Louis Stevenson's prayer:

"Lord, thy most pointed pleasure take,
And stab my spirit broad awake."

Another similarly extrinsic, or inherited trait may be briefly mentioned, to close this incomplete list. A neighbouring pastor in Kyushu writes in part as follows:

"Speaking generally, the missionary has greater training in sociability than the Japanese. To use this in and out of church to lead young people is, I think, valuable. However, such work must not be disconnected from the church."

These are some of the more general characteristics which *may* give the foreign missionary in Japan an unusual attractiveness, and thus add to our value as enlists of volunteers. Yet foreign birth, the heritage of Christian culture, a certain freedom in social contacts, these are all received, not earned. They can be cultivated, but their value can also be minimized or destroyed by certain other qualifications which we must consider.

My next question, then, would be, Are we putting our evangelistic stress in the places where we may look for the best results in recruiting? Our missionary force is largely in urban centers. If we exclude the Roman Catholic Church, there are 1,610 missionaries reported in Japan in The Christian Movement for 1925. Of those 83 are given as residing outside of the cities or their immediate vicinity, like Ashiya near Kobe. The work of the national churches also is much more largely centred in the towns and in the cities than in the country districts. But whence come our volunteers for Christian service? A group of ministers and laymen, representing both city and country work, who met in my home a few months ago, stood ten to one for the view the country furnished a better opportunity than the city for finding Christian volunteers. I have sought for statistics on the matter. Dividing

the communities into country, or those below 20,000 population; town or those between 20,000 and 50,000; and city or those above 50,000 is a bit arbitrary perhaps, but also probably as fair as any similar classification. On this basis the students in three institutions were asked to state when they first became interested in Christianity, where they were baptized, and where they volunteered for Christian service. The results were as follow :

Total Men—74.

	Country	Town	City
Interested	22	8	44
Baptized	21	10	43
Volunteered... ..	20	9	45

Total Women—41.

	Country	Town	City
Interested	9	8	24
Baptized	3	9	29
Volunteered... ..	4	5	32

when these figures are studied in the light of the distribution of Christian work mentioned above, and with the knowledge of the social and other hindrances which exist in the country districts, especially for women, it is an amazing revelation to me of the fertility of these hills and vales which we are all too little cultivating for our Master. Rev. H. Saijo, pastor of the large Methodist Church in Fukuoka, went so far as to claim that the majority of accessions to his church were of those touched with Christianity while in the country districts, even though their confessions were made in the city, where they enjoyed comparative liberty.

That our attractiveness as missionaries is enhanced in the country is the general testimony of Japanese fellow-workers. One, the head of a government technical school, said in my home, "You need a great man (*dai-jimbutsu*) to make an impression in the city, but every missionary is a '*dai-jimbutsu*' in the country." Last autumn, after hearing brother Kugimiya deliver a splendid appeal to a group of Christians to do evangelistic work as laity, I approached him and said, "Well, brother Kugimiya, I guess the

time has come for the missionary to withdraw from the country, hasn't it?" Whirling on me he fairly exploded with, "Yes, if you are not alive in your evangelization. If you are that, you can do in the country districts what even I cannot do."

Thus, the first student questionnaire I read in this research said to the missionary; "Please do village evangelization," and the writer went on to tell how in a year of Bible selling he had won more than ten to Christ. Another student advises the missionary: "Work in the neglected fields, the country, the slums, etc. Don't attempt to work among the middle classes or above. If this is your aim, better resign. But the work among the neglected classes will call for many more missionaries." Another writes: "Go deep into the country. The worker who wants to stay in the city, luxuriously, is worthless. There are beautiful lilies among the hidden hills."

It is not for me to consider the question of missionary location aside from its bearing on the enlisting of volunteers, but even from this point of view it appeals to me that we have serious grounds for asking if we are in the sectors of the field where we should be giving our best efforts.

One final question I should like to ask and seek to answer from the words of our Japanese colleagues. What are the points in personal attitude and character at which failure on our part will vitiate our work as winners of workers for Christ? Or changing the wording a bit, What are the chief requests as to personal attitude and character which our Japanese colleagues make of us?

One request stands out above all the others in unanimity, in all these documents I have examined. In brief it is this: "Please understand the Japanese heart." It is made pleading, or caustically, in 38 of the 68 questionnaires which offered advices to the missionary. It comes out repeatedly in the letters from pastors. Thus, one spiritually minded young pastor lays down three essentials in the attitude of the missionary to the Japanese: "Be interested in them, respect them, love them."

Can it possibly be that we have all sinned and fallen short of the mark? Surely, we have all intended to understand the Japanese brothers and sisters with whom we work? One of my correspondents does say that there are a few missionaries who have attained a really Japanese heart, but he adds that they are so obviously exceptions that he does not need in his letter to do

more than mention the fact of their existence. This comes from a man who has been working in close contact with missionaries all his long ministerial career. Again I would ask, how comes it that so many of our fellow-workers among the Japanese feel we do not understand them?

I am going to venture an opinion here, "not of the Lord," as Paul would say. Is it not possible that a good deal of this feeling is due to the fact that the Japanese do not understand themselves? That they are in one of those periods of rapid and tumultuous change when self-analysis is impossible, and there is a constant feeling of dissatisfaction? I think this thesis is capable of defense, but to my mind it only serves to throw the greater responsibility upon us. For if we are the brothers and sisters upon whom our Japanese Christians rely, is it not essential for us to give ourselves the more completely, until we do understand them, and make them feel it? In a somewhat similar situation there was One who counted not the being on an equality with God a thing to be grasped, but emptied Himself, lived exactly like the men He sought to help, came down to the very dregs of human experience, that He might be a True High Priest. So I submit that our student critics are making no unreasonable demands of those who are termed "sent of Christ," when they say; "Have a Japanese heart," or even more fiercely, "Ioppose the presence of missionaries who cannot become Japonicized."

One detail in which this works out is the matter of the use of the Japanese language. Is it not most unfortunate that ever since the days of Dr. Verbeck, there have not lacked those who advised the missionary not to give over-much time to the language, either because English would take its place soon, or because missionaries would soon be dispensed with? The species is still with us. And how few are those among us who have gone much beyond a rather halting conversational command of the language! Thus, a student writes, "It is a joke to try to work among the Japanese, when you cannot speak the Japanese language. It shows contempt for Japan." Another student suggesting ways which do not appeal to the Japanese, lists among them Western revival methods, and interpreted sermons. One may allow for the extreme expressions of young students in such remarks as these, and one may also be aware of the extreme difficulties of mastering the Japanese language. Yet the fact remains that for one who

will try to go even a little beyond the usual degree of language attainment of the missionary, and especially for one who will try to understand something of the culture of this magnificent people as revealed in their literature, the Japanese show an appreciativeness which is significant. And the man or woman who is really in earnest about bringing Christ to the Japanese, will I believe, be willing to suffer that much emptying for the sake of the Mission.

How I wish it were possible to stop here, and say that it is only our failure to do the well-nigh impossible that leads our Japanese brothers and sisters to feel we do not understand them! But honesty to my clients forbids. One thing has become increasingly clear to me through all these letters and conversations. There is among our Japanese fellow-workers not a little bitterness of feeling toward the missionary along racial lines. It is not limited to a few disgruntled ones, as I at first thought, but is fairly general. Perhaps it is because we have "worked for rather than with" the Japanese, as Phelps Stokes put it in a recent article. Perhaps it is because there remains yet in some of us something of the "Nordic superiority complex" which today forms one of the great world problems. However that may be, one student feels impelled "to advise us: Have a better knowledge of Japanese customs and psychology, and also be tolerant. When you don't know, keep quiet." A girl declares; "Foreign missionaries distrust the Japanese, and think that they alone are children of God." "Believe in the sincerity of the Japanese," begs another and also a girl, while a man adds that the missionaries "have a tendency to look down upon the Japanese which, though unconscious, is a great stumbling block." Or let a final quotation summarize the indictment, "Don't use the workers as mere tools. Choose men of personality and then give them freedom."

We might overlook some of these matters as the ebullitions of students, were it not for the fact that similar views will be gotten from adult workers in conversation, if not in writing. One lady worker, well known and respected among us, the recipient of an advanced degree from an American university, raised the question of the attitude of missionaries toward their servants, as one source of this ill-feeling. When reminded that the work of servants in the missionary homes was usually lighter than in Japanese homes, the reply was that much more would be endured from their own

people than from foreigners, which is of course an international fact.

Even more informing was the conversation I had with an experienced catechist. When he was asked what he thought the value of the missionary in Japan to be, he replied that the stability of Christian character which is ours through generations of Christian culture is a great asset, but that it was frequently negated by the distance which the missionary kept between himself and his Japanese co-workers. He put it, "They hang a curtain in front of themselves." I protested that one correspondent had assured me the sociability of the missionary was one of his strong points. I shall never forget the swift reply, "Skillful at sociability, yes; but they do it as a profession."

If this is true of us, even in a limited degree, it is scarcely necessary to comment upon its effects as regards the enlisting of Christian workers. I pass on to the final point.

"Few foreigners thus far," writes a student, "have understood the Japanese. They did not teach Christianity, but sought to foreignize Japan. They could touch only individuals thus—but they could not move the nation." Reasonable if true, I should say. Another student backs this up by advising, "Don't be forever comparing with your own country." "U. S. customs are not suitable," declares another, while still another adds, "Don't try to make Americans."

I hope you British friends will not feel hurt because you do not receive special mention under this head!

Wherein does this blatant Americanization consist? Ah, here they seem to strike pretty close home. "Too many missionaries are preaching morals, rather than the facts of the Gospel." "Depend upon God, not man." "Make your aim not good Mission reports, but the building of the Kingdom." "Some missionaries act like mere business men." "Don't rejoice over the number of baptisms, but seek to be essentially evangelistic. Live in the country and spread the message there."

These quotations brought to my mind a passage from the latest Barrows Lectures in India:

"We westerners, especially, perhaps, we Americans, are so terribly afraid of failing in anything that we undertake, that we find it all too easy to limit our ambitions, and even to compromise our standards, in order to be sure to avoid this fatal

reproach Most of us would doubtless succeed fairly or honestly if possible, just as we would prefer to be socially popular and yet keep to our own best standards. But when it comes to a choice, we feel that we must succeed at any cost—even to our character; we simply dare not face unpopularity and failure, even for the sake of our ideals . . . so the go getter very easily becomes our ideal, in religion as well as in business, because he can deliver the goods . . . But now contrast Jesus . . . He never fell a victim to the plausibilities of a shallow pragmatism or of a hasty and merely statistical efficiency. He had faith enough in his cause to die for it, and faith enough in God to die in the darkness alone If men were minded to call his life and work a failure, they might do so—and did. He made his own appeal from the time-serving judgment of Pilate to the ultimate jurisdiction of God.”*

As I look back across the last ten years in missionary work, and call to mind the great financial drives planned, the tremendous plans laid out on the basis of these projected drives, the breakdown of many of these drives, the disillusionment, the disappointment, the contemplated withdrawals, I thank God for these stinging words from our students and fellow-workers, challenging us to leave our statistics, our machinery, our impersonalism, and “trusting God, not men” to draw our power once more from the spiritual depths against which the gates of hell shall not prevail. Not figures, but souls, not organizations and institutions, but the deep-flowing love for persons—this is what we need to be turned back to again and again. Catch the appeal in this letter from a theological student:

“Don’t think you are through with your student after you have put him in theological school. Write him a warm spiritual letter at least once a month. Here in theological school we are plunged into critical studies till it often seems the groundwork of our faith is swept away. We know the friends back home are expecting us to become fine workers; yet in our hearts we often feel as if our vision were gone. Don’t abandon us after you have put us in school.”

This letter always brings to my mind the picture of one missionary whom I know. She never seems to care about statistics, but will sit up all night with a person. Her conference report

* Gilkey: *Jesus and our Generation*, pp. 92—93.

never rests heavily on her mind, but her boys and girls are never forgotten. Her journeys about the land are minor triumphal progresses, and there are many workers in the field today who have triumphed over all the difficulties in their paths and entered into lives of fruitful service because they have been literally loved through by this magnetic little woman. I am inclined to think that as a missionary, and as an enlister of Christian workers, she is a success, and the day will never come when Japan can spare her.

We have come to the closing hours of this conference. During its progress we have faced the unfinished task in thought from so many angles. Tomorrow, we go out to face the unfinished task in fact. On that day, whatever other kinds of specialists we may or may not be, we must be specialists in Christlikeness. The usefulness and authority of the missionary today, and increasingly tomorrow, will be limited only by that something inexplicable in our lives which makes men think of God. Our Japanese brethren are justified in asking to see this miracle in us which lifts us above race, above merely material standards, above human hindrances; which makes the costs of service a privilege and stamps us with "that shining Christian face." I, for one, propose to spend much more time with Christ, and then seek to succeed as one of the students described success;

"When the people about you say, 'I hate Christianity, but I love that man,' you have succeeded."

Facing the Unfinished Task

HERBERT WELCH

FORTUNATELY, at this point and on this theme, no one is expected to say anything new. After Dr. Reischauer's scholarly and illuminating volume on *The Task in Japan*, after the recent discussions in *The Christian Movement* and *The Japan Christian Quarterly*, after the Kamakura Conference and the papers and addresses of this session, what is there which has not been said?

Years ago a colleague of mine, possessed of strongly marked features and a somewhat austere countenance, and known for his correspondingly positive convictions on many subjects, was observed sitting in apparently profound meditation. A shrewd observer remarked, "At first I thought he was cogitating some new and astonishing discovery. Presently I supposed we should hear it announced. But then I decided that he was merely rearranging his prejudices!" If I succeed in escaping such a cruel verdict as that, I shall undoubtedly be open nevertheless to the charge of doing little more than rearranging other people's opinions!

The current discussions are natural and timely. It is a general rule in new fields that the pioneers, seeing great needs and opportunities before them, attack a situation at the nearest point. There is no call for the elaboration of programmes. "Here is wickedness; let us preach the Gospel. Here is superstition, ignorance; let us build schools. Here are physical destitution and disease; let us plant institutions of healing and help. There is so much to do; let us do the next thing." But in the course of time the work which has grown up in a somewhat haphazard fashion, demands reconsideration and perhaps reorganization. The whole undertaking must be reviewed in the light of experience, and changes of plan and method will probably result from the increased clarity of vision.

Such a point seems to have been reached in the history of the Christian missionary enterprise in Japan. The growth of the work itself, the change in the intellectual, social, and physical conditions of the country, the progress of religious ideas and of national feeling and aspiration — all these and other items in the world situation are occasioning on every side a call for a re-study

and reappraisal both of our objectives and of our schemes, in order to meet in some more generally satisfactory way the demands of God and of the time.

Out of the clamour of many voices emerge at least four questions which are directly pertinent to the theme of this meeting: (I.) What is the Christian task? (II.) How much has already been accomplished in Japan? (III.) What yet remains to be done? and (IV.) Of this unfinished portion of the Christian task, what part rightfully falls to the foreign missionary? May I, as briefly as possible, say something under these four heads?

(I.) First, then, what is the Christian task? The sweeping directions of the Great Commission seem to cover and imply all the varied duties assigned to those who were bidden to "go into all the world" as the ambassadors of the Gospel. They were (1) to preach, (2) to make disciples of all the nations, (3) to baptise, and (4) to teach these baptized believers to observe all things whatsoever Jesus Christ had commanded them. (1) Notice, that preaching is only the beginning of the task. The evangelization of the world in one generation, that is, the heralding of the good news to every last land and community, if not to every last man would not have constituted a goal but only a step, a first step. (2) The next step is to win disciples by this "foolishness of preaching," the conversion of non-believers into students and followers of our Lord. (3) This, however, is but a new birth, and "babes in Christ" are to be fed, trained, brought finally to the "full stature of manhood in Christ Jesus." They must also be organized (Christianity being essentially a social rather than an individualistic religion) for fellowship, for mutual protection and assistance, and for united service. This building of the church as the visible body of Christ may all be suggested by the word "baptise." Paul seemed at one time to disclaim if not to disdain these ecclesiastical responsibilities: "Christ sent me not to baptise but to preach the Gospel." And yet who was a greater builder of churches than Paul? He refused to yield to the natural impatience of the born evangelist, so that, having by a vigorous campaign won a group of Christians he should move on at once to untouched fields. With limitless patience and travail of soul he lingered with these crude Christians six months, a year, a year and a half, it might be, until, having consolidated them into a church with its officers and discipline and division of duties, he felt justified in

seeking fresh conquests in parts where Christ was not named.

(4) But it was not yet enough for Paul, or for us. He visited these young churches repeatedly, he wrote them matchless letters for their reproof, exhortation, and instruction. He opened endless vistas of Christian truth, he disclosed boundless riches of Christian privilege and the wide-ranging implications of Christian principles, so that even yet, after these centuries, we can find in these ancient writings glorious light upon the most modern social and national problems.

Now, the Christian task, which in apostolic days so broadly conceived, has during the latter centuries been deepened and widened by the providence of Him who had many things to say for which His followers were not then prepared but who promised that the Holy Spirit should little by little, as we can now see, and century after century to the end of time, lead them into all the truth. Following the period of the first expansion came the period of theological definition, when the church was attempting to state more clearly and to defend against all adversaries its common faith. There came periods given to the study of personal ethics, how to make saints, and more recently of the social application of the mind of Christ, how to mould society, how to establish the Kingdom of God among men, how to create the new earth in which truth, justice, brotherhood, peace are to supplant the devilish practices which have so largely characterized human society. All this is now plainly discerned to be a part of the Christian task.

It is not, then, so limited that it can anywhere be easily defined and quickly completed. It is rather vague, very inclusive, and practically endless. It comprises *proclamation* and *persuasion* and *perfection* (I use the word in its rather narrow New Testament meaning) and *permeation*. It involves personal Christianity and institutional Christianity and pervasive Christianity. Its object is to make known to all men the good news of the life and teaching and atoning death and resurrection and living presence of Jesus Christ, the Wonderful Counselor, the Mighty God, the Everlasting Father and the Prince of Peace; to win all possible into a relationship of loving loyalty to Him and of brotherhood to their fellow-men; to cause His ideals to prevail in all human activities, in family life, in the worlds of art, science, and pleasure, in commerce, industry, banking, in education and social reform,

in political and international relations; until every thought shall be brought into captivity to Him; until every knee shall bow; until He shall come whose right it is to reign; and the earth shall be filled with the knowledge of the glory of God as the waters cover the sea. This is the Christian task.

(II.) How much has been done in Japan towards the accomplishment of this bold and staggering undertaking? Much, very much. To begin with, a church has been created, relatively small in numbers but steadily growing. It is somewhat over sixty years since Protestant Christianity made its first effective beginnings in the Sunrise Kingdom. At the end of twenty years there were but 5,000 members; at the end of the second twenty there were 40,000; and after another twenty, 130,000. To be sure, the increase of population in Japan in a single year is five times the entire membership of the Protestant churches, so that there are far more non-Christians in this country now than when we began; yet the percentage of Christians has been gradually improving. In the last forty years the ordained ministers have increased from fifty to a thousand; the self-supporting churches from fourteen to three hundred; the total contributions for church purposes from ¥ 10,000 to ¥ 1,730,000. To dwell for another sentence in the realm of the statistical, there are at present 3,500 employed Protestant workers, 1,500 churches and 3,000 Sunday schools, a few hospitals, some scattered philanthropic agencies, and many schools. In a word, a church is here, living, spreading, and somewhat equipped for the service it is appointed to render. It is organized, officered, supplied with articles of faith, with the Scriptures in the native tongue, and with the beginnings of a Christian literature and a Christian hymnology, neither quite domesticated as yet.

This church is established in all sections of the country, though to some extent it is exotic everywhere. That is, it is frequently composed of those who have moved into the community rather than of those who are firmly rooted there and whose families determine the community life. It is a city and town church rather than a rural church, though of course preaching-places are scattered out into the country sections. It is a middle-class church. Its members for the most part are students, teachers and other professional men, housewives, farmers, minor public officials, and shop-keepers, with a sprinkling of men of larger business interests.

It has developed leaders of strength, devotion, and wisdom, men of the type which caused one missionary to write after a critical meeting, "Men like that make one feel that the future of Christianity is safe, even if everything isn't done just exactly as we think it should be." There is in Japan, let it be repeated, a church of Christ worthy to bear His name, competent to carry on His work.

But the vitality and the promise for the future of the Christian cause are attested more emphatically, if that may be, by the fact that to a surprising degree the influence of Christ reaches far beyond the borders of the visible church. Here, more than in most countries, are those who for one reason or another are not listed in the church, yet who believe in the things for which the church stands and are giving their lives to promoting these ends. The penetrating and transforming power of the Christian religion is admirably illustrated in the life of Japan in the past sixty years. Naturally, we must beware of identifying Christianity with Western civilization. The modern ways which Japan has so eagerly appropriated may have grown up in an atmosphere perfumed by the faith of Palestine, yet the fragrance is not always obvious in the product. Matters of dress, housing, architecture, food, pure and applied science, especially medicine, commerce and banking, music and municipal government, industry, and the rest, which they may bring from the west progressive elements which minister to the safety, comfort, and advancement of the people, are not of the essence of Christianity. Nearer to this are the developments of democracy in political life, the improved status of womanhood, and an interest in social welfare which is surely based on the Christian conception of personality. The temperance and purity movements are led by Christians; the effort for the elevation of labour has Christian men in its forefront; education is slowly coming under the guidance of Christian notions of character and life; international relations promise to be coloured by Christ's teaching of human solidarity, and a new vision of humanity has dawned upon those who have already been so intensely devoted to family and to Empire. Even the old religions are not only copying Christian forms and methods but are incorporating Christian elements into their teaching. Buddhist priests are reading the New Testament; Buddhist children are found in our schools. The interpretation and the partial Christianization of ancient and

broken faiths is actually under way. As evidenced by the testimony of Prince Tokugawa at the time of the Washington Conference, by the words of a representative of the Department of Education at the last National Christian Council, by the striking editorials in the "Japan Times" within recent months, discriminating and intelligent observers agree that much if not most of what has made the new Japan and given it a place of honour among the nations is the direct or indirect result of Christianity.

It is, therefore, not strange that the attitude of the Government has been so radically changed. The Christian religion is not only tolerated, but recognized, praised, and employed for works of public benefit. The Imperial Family makes gifts to Christian organizations. The conservative naval authorities permit Christian meetings within the precincts of the Admiralty at Saseho. The primary school principals of Tokyo welcome and invite the assistance of Christian workers with their hymns and their sermons.

Even more significantly, the attitude of the mass of the people is altered. Bibles and hymn-books sell freely and religious volumes find many buyers. Evangelistic meetings easily draw their crowds. The young in particular are waking up to the presence of a new spiritual power in the land. Of a large group of secondary school students examined last year, nine-tenths come from Buddhist homes and only the usual half-of-one-percent or less from Christian homes. But while a fourth of them felt no certainty as to the existence of God, a large majority affirmed the importance of religion, one-third of them expressed a desire to believe in Christianity, and of those who were reading any religious literature three times as many were studying Christian books as Buddhist.

To quote the words of Bishop Uzaki: "The present condition of Japan is hopeful for her evangelization. The spiritual attitude is more favourable, the door for missionary work is wider open, wherever we go, than ever before, and those who are eager to listen to the glad tidings are increasing day by day. The general public sentiment is favourable toward Christianity. Women are attending church services, eager to listen to Christian preaching. The young people, too, are on the increase. Nowadays people in business circles, even, have begun to knock at the church door, seeking religious truth. Wherever we go Government schools welcome Christianity, or at least Christian preachers. At present,

the high schools, the special schools, and those of lower grade are favourable."

You may recall that it was in 1846 that Bettelheim, the converted Austrian Jew, landed in Loo Choo. When the eightieth anniversary of this event was celebrated last spring, the monument to Bettelheim, erected in the Buddhist temple grounds, was unveiled by a very old man who had seen that early Christian missionary himself and whose family had bitterly opposed him. "How wonderful," said another old man, also a non-Christian. "Times have changed," was the answer. "Yes," responded the other, "times have changed. Then everybody thought Christianity a foreign and dangerous religion; now everybody knows it is good." Thus to modify the popular temper so as to open the door for Christian evangelism is a strategic part of the Christian task.

(III.) While we believe, and rejoice in the belief, that Christianity has an influence on the thought and life of Japan altogether beyond the proportionate number of enrolled Christians, yet we recognize that the evangelistic task in this land is scarcely begun. Seventy-five percent of the people are nominally Buddhist. All of the enrolled Christians together, Catholic and Protestant, make less than half of one per cent of the population. Many sections of the country are little touched, and the percentage is still amazingly small of those who have in any fair degree been made aware of the meaning of Christ's advent, much less of those who have accepted His teachings and His person.

Even in those sections where the Christian church has developed some strength, many of the social and occupational groups seem almost entirely outside its borders. On the one side, the outstanding financial, social, and political leaders of the land are in only a few instances avowed Christians; on the other, the wage-earners are found in small numbers in the church. Large and important groups of labourers, such as the sailors, the miners, domestic servants, business women, all numbered by the hundreds of thousands, the two and a half million fishermen, and the three million factory-workers, the humble ricksha pullers, the outcasts, and many others, are seldom among those to whom the Gospel is preached. The mighty army of the farmers, perhaps three-fourths of Japan's population and perhaps open to an unusual degree to the Christian message, find few whose special mission it is to carry the word to them. What about the students of the higher

schools, so largely agnostic and religiously indifferent, their childhood faith destroyed by the education the West has fostered, but with nothing to replace what they have lost? What about the intellectual leaders, who fifty years ago seemed to be captured by the first impact of Christianity on the nation, but now are so generally outside the organized church? They, as well as the neglected poor and ignorant, need a Saviour, and the world needs their leadership.

What of those who have been gathered in but whose religion is formal and only skin-deep, easily vanishing in crises under the push of tradition and custom? Is the evangelistic spirit ardent and steady among pastors and people? Are we providing adequately for the training of leaders, especially in social service?

What about jealousy and competition among Christian bodies? We have still much to achieve in Christian unity. I myself am not greatly concerned at this time with the problem of church union. The dream of one vast world ecclesiasticism is not so alluring to me as it used to be. History is not encouraging as to what would be the spiritual and intellectual outcome of such an aggregation. Nature seems to point in its higher developments not to simplicity but to complexity, not to uniformity but to diversity. But if this is so, all the more important is it that we have unity in diversity. Union itself may some day come in larger measure in the church as it has tended to do in the state; but there are other things to be done first. We must not merely love one another; we must also respect one another ecclesiastically, without modification or reservation. To qualify ourselves for a really fruitful discussion of union, we must frankly and fully recognize that these varying Christian groups are all partakers of the Holy Spirit, sharers in the divine commission and power, possessing the promised presence of Christ; and where Christ is and the two or three are gathered in His name, there is the true church. To confess this, with all that it implies, to have the open pulpit and the open communion table, will be a genuine step towards that unity of the spirit which is the bond of peace. Denominationalism I do not deplore as do some. If the army can usefully be organized by regiments and brigades, each with its own loyalty, I do not greatly care, provided only the supreme above all flags is the banner of the cross. But sectarianism I dread and hate. He who would divide the body of Christ and

set one part against another is the enemy of the Kingdom. Let the hand be still a hand and the eye an eye and the foot a foot, if only under the authority of the one Head, hand and foot and eye work together for the good of the whole body. *Union* if and when God wills, when it comes unforced, as an outgrowth of an inner understanding and consciousness of oneness. If we do not talk too much about it, perhaps it will bloom from the soil of common faith and prayer and labour. But *unity*, spiritual unity, now, here, always, everywhere, if Christ is really to be exalted! With all our consultations, with our Federated Missions and our National Christian Council, how far we are still from being one, as Christ and the Father are one! If we even gave more encouragement to cooperation by regional councils auxiliary to the National Christian Council, it would be heartening. Such Councils might in well-defined geographical units study the problems of small areas at close range, and might succeed in preventing or minimizing competition, waste, and friction by promoting the sense of unity and by assigning to different denominations certain territory or certain groups for their especial care.

Has the educational system of the country been Christianized, in its standards, its discipline, its method and spirit, in the relation between teachers and pupils, in such views of personality as will lead to a liberal rather than a merely technical education? What will the church do about it? Are our very Christian schools thoroughly Christianized in their faculties, in their emphasis on religion as the crown of character, in their readiness to co-ordinate and cooperate in the higher ranges of learning? What does Christ want His authorized representatives to do with the superstition which tarries by the side of science, with the materialism which degrades and the agnosticism which paralyzes, with the growing drunkenness, the social vice, the frequent and pitiful self-slaughter against which the Almighty has fixed His canon? What is to be done with preventable disease which is killing God's little ones? What with the slums of poverty and misery? What with militarism and imperialism, which die so hard in every land? Who is to put an end to war by destroying the war-spirit? What is Christianity in Japan to do about the growth of cities with their tangled problems, what about the relation of the sexes, what about the church and labour, what about constructive efforts to bring forth a new social order where every man's good shall be each

man's law? Has the church no message and no mission here?

The social half of the Gospel has not only a value in itself, as the inevitable outcome of Christian love, but it bears a real relation to the evangelistic enterprise. There is, especially in certain conservative provinces, a deep and persistent prejudice against the church and against Christianity. That perhaps can be overcome only slowly in any case; but what more effective agency can be found for that purpose than those unstudied works of mercy and help which are not directed to gain adherents but merely to express the mind of Christ towards all sorts and conditions of men, all varieties of human need? The blessedness of the ministry of love to the lepers, the blind, the sick, the poor, the outcast, the unemployed, the oppressed or forgotten, cannot be exaggerated; it can be measured only by the words of the Master, "Ye have done it unto Me."

In this day of intellectual and social and political unrest and suspicion and revolt, while the ethnic faiths stand helpless in the face of these multiplied perplexities, is Christianity to prove its divine origin by showing its adaptation to every age and every race and every need? Here is a measureless unfinished task, to tax the utmost resources of the church and to draw heavily upon the wisdom and might of a heavenly Father.

(IV.) Yes, why not leave it to the Japanese? Our native lands are not yet Christianized. No one of us, no matter how loyal he may be to his own country, can be proud of it without qualification. No one but is compelled to defend and explain and apologize in the presence of honest criticism. If therefore the principle of Nehemiah be sound and such a division of labour should be made that every one should build "over against his own house," why should not the Australians go back and help save Australia, and the Canadians save Canada, and the Americans save the United States, as they are occasionally invited to do? If Christianity has now become an indigenous religion in Japan, and churches have been organized and teachers trained, and leaders have emerged, able, sagacious, and consecrated, why not let the missionaries either return to their own semi-Christian home-lands, or pass on into other countries of greater spiritual darkness?

Well, it is true that the first duty of the missionary, like the first duty of the parent, is to make himself unnecessary. His

success may sometimes be measured by what would happen if he left. In Japan unquestionably Christianity would live if all the missionary support and personnel were removed today; it would live—but it might languish. The aim of the foreign missionary cannot be considered entirely accomplished when a church has been established, even though that church may have some powers of self-support and self-propagation and self-government. Why should the missionary have no part in the training of converts, the broadening of the church's ideals and activities, the social ministry to the people which shall let the love of God shine like a ray from heaven into black places? Has he no contribution to make because of the generations of Christian experience which lie behind him? Must this infant church trace again all the weary path which Western churches have been compelled to follow, or, profiting by their history, shall it come speedily to a wealthy place of vision, privilege, and service?

The foreign missionary everywhere is somewhat separated from the people by his nationality, race, habits, and financial support. And here in Japan the test has been more than ordinarily severe. Japan, because of the compactness of the country, the general use of one language with but slight differences of dialect, the enthusiastic national spirit, and the prevalence of education, took much earlier the step to which China has just come in self-assertion and the insistence upon ecclesiastical as well as political independence. But here in Japan the question of the missionary has been met and answered. Not only does the missionary feel that the call of God to him has not been repealed, but the voice of the national church bids him stay as a brother beloved and a fellow-labourer in the Lord. The voice says, "Our numbers are small, our leaders are few, our finances are inadequate, we are preoccupied with the struggle for complete self-support, and moreover there are things to be done which we are not yet prepared to do, which perhaps we cannot do for many years to come. You came over to help us; stay and help us still further." This is good. In the rising tide of race prejudice and national self-consciousness, Christianity must be kept international.

Now, I have little patience with the old theory that the missionary call was to a separate piece of work and that the church should be left to pursue its own course while the missionary goes some supposedly God-appointed but solitary way. On the other

hand, I have just as little patience with the assumption which is sometimes made, that the church can roll the burden of its own responsibility off onto the missionary's shoulders. As, for example, we sometimes hear that the church can care for itself, support its pastors, maintain its services, shepherd its young, but that the responsibility for aggressive evangelism, whether by mass or personal efforts in occupied towns, by advance into new territory, or by approach to special groups, can be placed on the missions and the missionaries rather than upon the church itself. Not only a part of the responsibility, but the chief part, rests upon the church in this land bearing Christ's name and standing before the nation in His stead. Every church should be a radiating centre of Christian influence and evangelistic activity. Many untouched villages might be reached by volunteer Gospel teams or praying-bands of Christian men and women. With but slight additional cost, every church could be doing the work of an evangelist. The struggle to pay expenses excuses no church from the obligation and the joy of direct endeavour to win new believers. Indeed, financial difficulties would often be simplified if there were less emphasis on money and more on service. In the true conception, as it seems to me, there is an undivided task in which church and missionary are to be partners. The missionary task need not be one, and the church task another, but each may bear the other's burden. The missionary may work *for* the church and *with* the church though not always *in* it. He may make to the church a contribution the richer because of his background. In Christian literature he may know the product of countries where Christianity became indigenous several centuries ago, where scholars and saints have left a heritage which may now be passed on to others. In education he may uplift academic standards, he may encourage ideals such as he learned in some older school of the West, he may win students to Christ and to special Christian service.

In evangelism he must have a task such as will attract new missionaries and satisfy old ones, but the progress of the church does not deny him that opportunity. No hard and fast programme can be laid down. It will depend upon the needs of the place, the stage of development of the church and the pastor, the accommodations which the church building itself affords, and the personal adaptations of the missionary. But

almost everywhere he may make contacts in his home, he may cooperate in training the church in knowledge of the Bible, in preparing responsible local leaders, and in discovering promising young people for life-service. He may help to select and educate choice spirits for advanced work. He may find his way into the homes of the people. He may engage in many forms of social service. He may transmit religious news, opinions, methods, and inspiration from the older and more vigorous churches of other lands. He may preach. He may engage in newspaper evangelism. He may have Bible classes and English classes and boys' clubs and normal classes to his heart's content. The woman missionary, through kindergartens and mothers' meetings and girls' clubs and children's meetings and street Sunday schools and cooking classes, sewing classes, music classes, Bible classes for students, teachers, nurses, business women, may find many an avenue of approach to the unfinished task. There may prove to be individuals and groups whom the foreigner can approach far better than the Japanese pastor or workers, country people to whom he has the charm of novelty, provincial officials, school principals, university professors, and various others.

I am speaking here of so-called general missionaries, but everybody is now recognizing the increased and increasing demand for specialists. Appeal might well be made to some of the missions to bring to Japan men especially qualified by talent, training, and experience for particular forms of evangelistic work such as rural, student, child, and industrial evangelism. Evangelistic missionaries of the right type will certainly be needed for decades to come. But more of them will need to be men and women who are specialists in some form of Christian work not yet much developed in Japan. Temperance and other workers for social betterment, experts in religious education, are among those for whom there is call. And here, not independently of the church nor as a substitute for the church, but in full harmony and co-operation with the church, is abundant room for sacrificial and serviceable toil.

How, then, shall we face the unfinished task? *Gratefully*, as we remember our high calling in Christ Jesus and the majesty of the purpose of God in which we share; *Humbly*, as we recall our insufficiency; *Hopefully*, as we remind ourselves that we have a God who will supply all our needs and bring us off more

than conquerors; *Unitedly*, since in union will be strength, and when the world says, "Behold, how these Christians love one another," there will be more who wish to be Christians. And, above all, *with that inner reinforcement* through which alone ultimate and permanent success will be achieved—"not by might nor by power, but by my Spirit, saith the Lord of hosts."

Two Impressions of the Annual Conference of the Federation of Christian Missions, 1926

1. A VETERAN'S

CONVICTION, vision and fresh commission have come to us from start to finish of this year's Conference on "The Unfinished Task," a task however, which everything tended to show has hardly begun. There was much to humble as well as to inspire and I think none can have come away without a deepened sense of personal responsibility and renewed self-dedication to press on in the work of the Kingdom till the King comes.

On Sunday morning the Chairman's powerful sermon on faithfulness to the word of God in our task was solemn and searching, and in the afternoon Mr. McLeod from Formosa took as the foremost question of the day "What think ye of Christ?" and in an address of true spiritual force showed how He is the centre and theme of our message. A high spiritual standard was set and all through the week the atmosphere was such that we realized the presence of God. Many churches were represented, and a great variety of views, yet thoughts were concentrated on one task, hearts were looking up to one Lord, and there was a spirit of unity that seemed as though longing to find expression in more practical cooperation than has hitherto been accomplished.

The delegates from Korea and Formosa gave a fresh picture of the inter-relationship of Mission work in these parts of the Empire with the mainland, and of our responsibility for the Japanese in them as well as for the aborigines in Formosa and the Koreans in Japan. Bishop Uzaki, delegate from the Japanese Christian Council, in his greeting referred to the proposed action of Government with regard to control of religions, and spoke of it in detail at a special evening session. The proposal as elaborated is startling and sets one wondering on one hand at the temerity of the Government in putting one official in control of all the religions of the country, and on the other hand what the effect may be on the Christian task of spreading the Gospel of Christ and the building up of churches. It is certainly a fresh challenge to faith and call to prayer.

The two devotional periods each day were solemn times of realizing afresh how the accomplishment of the task depends on our individual spiritual life, on love of the brethren, loyal cooperation, patience, untiring zeal, understanding sympathy, those things that can only be strong and flourish where the secret life is hidden in Christ.

No one that heard Dr. Dunlop's paper on rural work and his heart's outpouring is likely ever to forget it. His words were heart stirring as he spoke of the pioneer heroes of the past, showed we were failing, and how we might seek the only success that counts. Miss McCausland's paper was a challenge to the Christian forces of Japan to bring the Gospel message home to the 1½ million women in industry. She urged working among the definite groups in factories, mines and offices and on the farms and asked that the whole Christian body should interest itself in arousing public opinion with a view to necessary legislation. Dr. Spencer in his convicting and inspiring paper on enlisting workers for the future, while referring us to saintly missionaries in the past, drew largely from that wholesome source, the criticisms of our Japanese friends, and afresh brought home the all-important truth of how personal character helps or hinders and most specially in the sacred task of winning Japanese workers, the crying need of the country, to their high calling. He gave us striking figures, showing in certain typical groups the proportion between city and country people as to the three stages of interest in Christianity, baptism and call to service. Discussions on all three papers were mainly to the point, and many fresh suggestions were made illustrating unity of spirit in diversity of method, surely our hope for the future.

Bishop Welch in an uplifting devotional address gave encouraging statistics as to the growth of the Church hitherto, and reminded us that its influence goes far beyond the Christian body. Yet Christians in name are only one-half per cent of the population. He urged attention being given to the mass of students, who should be won for the Saviour and trained into much needed leadership. Pointing to the methods of St. Paul he encouraged us to face the unfinished task looking to the Lord, who said "Not by might nor by power but by My Spirit."

It was Dr. Mott's remark, I think, that the end of the Conference is the beginning of the campaign. After this Conference at any rate our work is very plain.

2. A RECRUIT'S

FOR one who has been a delegate to the Conference for the first time there are many and varied impressions. It was a conference different from many, to be sure. When the last session had been finished one perhaps wondered just what definite things had been accomplished and what, after all, was the use of meeting together for four days; not only that, but whether there was any justification for carrying on an organization which for some persons means expenditure of extra energy, time, and money.

Indeed, the latter question had been brought to the attention of the body during the session. We were reminded that consideration had been given to the question of the discontinuance of the organization and that it was only decided to continue with the following purpose, viz.,—That the Federation shall promote fellowship, mutual understanding, and the spirit of unity among the missions comprising it; that it shall provide an opportunity for gatherings of an inspirational and educative character and, with due regard to the functions and purpose of the National Christian Council, shall provide a channel for any cooperative work that may be necessary. That the varied purposes for which the organization exists were realized would be the testimony of almost all in attendance, I am quite sure.

The subject around which all of the discussion centred was "The Unfinished Task." The subject chosen seemed to imply that the work was nearly finished. It was also indicated that some felt that all that needed to be done was to put the finishing touches on which could be done by those already here, that there is no need of replacing men gone home and that, as furloughs are due, men need not be returned. Before the conference had had many sessions, however, another note was struck and by the end of the Conference most of the delegates felt very happy that a beginning had been made, and expressions like "Scarcely begun," "The surface scratched here and there," "Still pioneering," with impressive facts back of these expressions, left the impression that the subject was unsuited to the times in which it was discussed.

When some of the facts were given as found today, one felt that the need is much the same as that pictured by those who

came to our own countries and churches, universities and colleges, to give the Macedonian call; it is certainly quite opposed to many rumours a young man hears from some soon after he lands here. What a call, a welcome, a challenge in such facts as these which confronted us in this Conference. "Scarcely begun"—"Seventy-five percent of the people are Buddhist,"—"less than one half of one percent of the people are Christian"—"three fourths of Japan's population are farmers and few of these have the gospel preached to them,"—"the middle class has been ministered to somewhat,—the intellectual class like the farmers are largely left without the gospel—many of those who are in the church have had little and but superficial training."

"I am the only missionary in a whole province in which I am responsible for 200,000 people. Plead with Almighty God with me for my province and for missionaries to fill vacant places." When this servant of God stood facing his audience the marks on his white trousers at the knees seemed to send out a call for fellowship in prayer.

A second one, this time a woman, spoke of being the only missionary among 200,000 without the help of even a native Bible woman, of the loss to the church of those who had been reached because follow-up-work was not done and this because of lack of workers.

Another speaking on a unique type of work—motor-bus evangelism—said, "There are numbers of places to which we go where no one has ever been before." Then we heard from a missionary from Formosa who pleaded for someone to go to minister to 180,000 Japanese there, which number is constantly being added to by a steady stream.

With regard to the place of the young missionary in Japan, it was said that thirty years ago there were those who said that the foreign missionary was no longer needed nor wanted. However, looking at the facts now it would be a big mistake to retrench and not replace. There is need, if anything, today of a great increase in the forces. There are 300 high schools, 1000 cities, 1000 towns, 20,000 villages in great need of a foreign worker right now. Surely the young missionary is greatly mistaken who thinks there is not a place for him in Japan. Appalling needs not only were brought to the attention of all, but also the fact that the foreign missionary is wanted by his Japanese brethren.

There are places where they are asking for missionaries and in almost every instance the Japanese teacher or preacher expresses not only a willingness but oftentimes a keen-felt desire to work with the foreign missionary.

Not only were the great needs of the day brought to our attention and the place of the missionary in helping to answer those needs considered, but also varied methods were suggested, as preaching, teaching, tent meetings, visits in homes, Bible classes, personal work, motor-bus evangelism, work with industrial and political leaders, working with pastors, lining up school teachers, literature, posters, etc., so that the methods of doing the work were found to be as varied as the scope of the work was wide.

Very little was said concerning "the Unfinished Task" as far as theological training is concerned. Indeed the subject was mentioned only twice and in just a sentence or two. Not all sides of the subject could be fully dealt with in so few sessions of conference, yet one might have wished that more had been said about this most strategic part of the task. The little that was said was not at all encouraging. One who was giving the testimony of two students said, "Vision once had, gone since attending theological school. Faith almost gone since being inducted into theological studies." Another said, "Cold intellectualism rampant in the seminaries. More need for warm Christian atmosphere of love." One could not help but wonder whether there was something wrong with the faith of the students before entering or whether indeed the theological schools were not conducive to growth in faith.

The magnitude of the task before us, methods of accomplishing it, the part that we and many others who might be enlisted may have in it, the need for prayer, individual and united, the need for power—all these were emphasized over and over again during the conference. Here is need surely for fellowship, mutual understanding, and unity among the Missions. How fine that the opportunity is being given for such inspiring and edifying gatherings! Each Mission should not only continue to send its quota of delegates to the Federation of Christian Missions Conference but should encourage all of its members to attend.

The Rattvik Meeting of the International Missionary Council

WILLIAM AXLING

BISHOP UZAKI, Chairman of the Japan National Christian Council, having been drafted by the Japanese government for important service in connection with the redrafting of the law governing religious bodies, the writer was called upon to represent that organization at an enlarged meeting of the Executive Committee of the International Missionary Council which convened at Rattvik, Sweden, July 17-27. Fifteen swift days in a railway coach across the trans-Siberian route and one day cruising among the islands of the Baltic completed the journey from Tokyo to Stockholm.

Personnel.

The Rattvik meeting was an attempt to get together at as small expense as possible, and during the vacation period, representatives from all the nations most intimately concerned with the present-day world-wide missionary enterprise and get group-thinking on the most pressing problems related to this movement. The representation was inter-denominational, inter-national and inter-racial. Men and women from North America, Great Britain, South America, Germany, Holland, the Scandinavian countries, India, China, Africa and Japan pooled their thinking and the experience of the Christian Movement in the lands from which they came in an effort to evaluate the present world work of the church and get a new grasp of the situation. They placed their first-hand observations and information at the disposal of the International Missionary Council that it might intelligently and efficiently go about its task of moulding the Christian forces of all nations into one vast cooperative unit.

During the past year Dr. John R. Mott has visited all the countries bordering on the Pacific Basin and held extensive conferences with the leaders of the churches in these lands. Dr. J. H. Oldham has rendered a similar service in the African area. The study and findings of these conferences were all pooled and pondered in this gathering at Rattvik. Thus in a very direct way all who attended these regional conferences had a voice in the deliberations at Rattvik and influenced the decisions reached.

Agenda.

The agenda for this meeting grew naturally out of the recommendations and suggestions made by the series of conferences of Christian workers and National Councils held during the year both in the sending countries and on the mission fields. The major questions considered were:

The Spiritual Emphasis.

The Presentation of the Christian Message in Relation to the Non-Christian Faiths.

Enlisting the New Generation.

Liberating Greater Lay Forces.

Christian Education.

Devolution Problems of Indigenous Churches.

Larger Efforts on Behalf of Moslems.

The Christian Contribution to the Betterment of Race Relations.

Human Relations in Industry.

Forced Labour.

Opium.

Jewish Conferences.

Christian Literature.

The Jerusalem Conference.

Objectives.

After nine days of intensive study and prayerful consideration the Council adopted as its objectives for investigation and action during the next two years the following fields:

1. **Spiritual vitality.** Reports from every quarter of the world indicated an appalling inadequacy of life and character within the Christian Church itself. In order to create new tides of spiritual life and evolve a finer type of character the council determined to put prayer at the heart of its programme and activity. Its purpose is expressed in the following resolution: "Believing that the undertakings in which we desire to cooperate can be accomplished only as they are begun and continued in prayer, we resolve to enter afresh into an experience of sustaining and victorious prayer, to dedicate ourselves anew to a life of which communion with God is the inspiring principle and to co-operate in every way possible in extending the fellowship of prayer."

2. **Presentation of the Christian Message in Relation to Non-Christian Faiths.** In view of the renaissance which some of the ethnic

faiths are experiencing it was felt "desirable to initiate a world-wide enquiry into the relation of the Christian message to non-Christian systems of thought and life" in order to clarify and emphasize the distinctive and fundamental message of Christianity to the world.

3. **Enlisting the New Generation.** Another note sounded in every report and in every utterance was the need of challenging anew the youth of our day in such a way as to get the choicest spirits to face the call and the opportunity of the world-wide work of the church. Steps were therefore taken to "evolve and launch more adequate plans for enlisting the interest, sympathy and service of the new generation in the discharge of the missionary obligations of the Christian church."

4. **Enlisting the Interest and Service of the Lay-forces.** Another major problem world-wide in its scope is that of lining up the lay-forces of the church back of the missionary task. It was decided to "devise ways by which the interest, experience, gifts and services of laymen may, to a far larger extent than at present, be enlisted in the fulfilment of the missionary responsibilities of the Church and in Christianizing the impact of Western Civilization upon other peoples."

5. **Christian Education.** The gathering at Rattvik faced the problems and new situations which Christian education is battling with the world around as evidenced in the following minute: "The Council is deeply sensible of the far-reaching change taking place in the mission-field affecting the position and work of Christian Schools and Colleges, and of the aims and distinctive contribution of Christian institutions in national systems of Education; and in particular of the problems of Christian instruction, of training in habits of devotion and worship and of the expression of Christian faith in conduct, all in the light of a deeper understanding of the nature of Christian experience, of modern psychology and of recent advances in educational theory and practice."

It instructed the officers of the Council to cooperate with institutions, groups and organizations already in the field in finding solutions for these problems and to discover and enlist wherever possible new forces that may be able to make distinctive contributions in this field.

6. **Devolution Problems of Indigenous Churches.** Throughout the whole area where Christian missions are being conducted problems connected with the devolution of the indigenous churches are looming large on the horizon and taking on new urgency. It was felt that the time has come when missionaries, missionary organizations and the mother church of the West must fairly and squarely face these problems and in most intimate conference with the nationals and the indigenous churches of the various mission lands discover the wisest way out. Only as the way is opened for these indigenous churches to live their own life, do their own work and develop in accordance with their own genius, will they become native to the soil and part and parcel of their own people.

7. **The Christian Contribution to the Betterment of Race Relations.** One could not listen to the reports from many lands and to the frank open-hearted utterances of the representatives of these lands at Rattvik without being impressed anew with the fact that the problem of racial relations is the most challenging and the most baffling moral and religious problem of our time. On this question the following action was taken:

"The Council is of the opinion that efforts to remove misunderstanding and antagonism between races are indispensable to the progress of the Christian cause in the world, and that one of the most effective forms which such efforts can take is concentration at a few selected points on well considered and strongly supported experiments designed to make possible a deeper understanding of the forces underlying racial contacts. They request Mr. Oldham to give continued attention to any such experiments that may be contemplated in Africa, and Dr. Mott to explore and further what is being done or might be done in connection with the Interracial Movement in the United States and with the special enquiry being made on the Pacific Coast of North America and other efforts relating to the Pacific Basin."

8. **Human Relations in Industry.** East and West industrialization of the world's life is the order of the day. In the onward march of industry great social wrongs are being perpetrated and the health and welfare of masses of men, women and children are not only being jeopardized but ruthlessly sacrificed. The gathering was a unit in the conviction that the

Christian church must bring the impact of the ideas and the ideals and the spirit of Christ upon this situation and do all within her power to humanize and Christianize the ever-expanding industrial life of the world. To do less than this would be to play false to a great trust.

The Jerusalem Conference.

The Rattvik meetings with the findings of the world-circling series of conferences of Christian workers before it and in view of the new situations which have developed in every part of the world since the World War unanimously decided that the time has come "when it is most desirable that representatives of the indigenous Churches in the Orient, America and other parts of the world, and the leaders of the missionary societies of the so-called sending countries, should have an opportunity to come together for intimate fellowship and for unhurried, free and united consideration of large questions and issues of common and pressing concern."

Time and Place.

The meeting heartily agreed that Jerusalem, "a place where three continents converge, a place recognized as the common home of all the Christian Churches throughout the world," was the logical and most fitting place for such a conference. The time fixed was March 19th to April 1st inclusive 1928.

Programme.

The conference will rally around the general theme of "The Mission and the Expansion of Christianity." The programme will be built up around the eight major problems which are outlined above and which will constitute the main objectives of the International Missionary Council from now until the conference opens. It is hoped that this meeting, under the guidance of the Spirit of God, will come to grips with these momentous questions and do such creative thinking as to discover new light and reach real solutions. The programme will however be left elastic enough to allow for the incorporation of other pressing problems.

Membership.

This is not to be a second Edinburgh Conference with pageants and public programmes, mass meetings and undelegated attendance. The conference is to be an enlarged meeting of the International Missionary Council. It will be a strictly delegated body and

deliberative in its character and work. To this end its membership will be limited to 200. Of these, 85 are to come from the missionary forces of the sending countries and 90 from the lands where missions are being conducted. 25 will be persons who are especially qualified to furnish information on the major subjects which will come under consideration. It was also decided that of the 90 delegates from the so-called mission lands at least two-thirds should be nationals representative of the indigenous church. It was urged that in the selection of delegates provision should be made for the representation of the younger leadership and of women.

The number of delegates allocated to the National Christian Councils of India, China, and Japan and to the other mission fields is as follows:

India, Burma and Ceylon	...	...	...	...	...	20
China	...	...	...	...	...	20
Japan	...	...	...	...	...	8
Korea	...	...	...	...	...	5
Philippines	...	...	...	...	...	3
Malay, Siam and Indo-China...	...	...	...	...	...	3
Netherlands Indies	...	...	...	...	...	3
South Pacific Islands	...	...	...	...	...	1
Palestine, Syria, Turkey, Persia, Iraq, Arabia and the Balkans	...	...	...	...	...	7
Egypt and Abyssinia and North Africa	...	...	...	...	...	4
Madagascar and Tropical Africa...	...	...	...	...	...	11
Latin-America	...	...	...	...	...	5
Total	...	...	...	...	...	90

Japan's Place.

All of the objectives which the International Missionary Council, as a result of the deliberations at Rattvik, has set out as major tasks for the next two years are matters of vital concern to the Christian Movement in Japan. They are matters of such moment as to challenge the passionate prayers, the best brain and the pooled efforts of the united Christian forces not only of this Empire but of the world. There is much that we in this land can gain and much that we can give if we loyally do our part toward the realization of these objectives.

Japan also has a large stake in the Jerusalem Conference. Because of this nation's important place in the world's life and

the advanced stage of the indigenous church in this land Japan was allocated a larger number of delegates than the actual membership of her Protestant churches would have given her. This special recognition lays upon us a special responsibility to make good and do our biggest bit toward making this gathering an epochal one in the history of the Christian Church.

In a letter just received from Dr. Mott he says:

"I was particularly requested to enlist the special intercession of yourself and, through you, of others who will realize most vividly the great need of definite and earnest prayer for divine guidance in all that pertains to the meeting at Jerusalem. If every member goes with a deep sense of divine mission, and if the final determination of the subjects on which the united thought and prayer of the Christian forces are to be concentrated, and the working out and directing of the preparatory processes are controlled by the Spirit of God Himself, may we not expect that the meeting will be one of the most creative occasions in the history of the mission and expansion of Christianity?"

The Campaign Against Licensed Vice in Japan

OCHIMI KUBUSHIRO

THE WOMEN'S CHRISTIAN TEMPERANCE UNION the world over is making Prohibition its major issue. But in Japan it is one of two such. Prohibition and social morality stand side by side. It is my purpose in this article to deal more particularly with the second one.

Forty years ago in the year Meiji 20 (1887) the campaign against impurity began. It appeared in the form of petitions. Two such, quite different from each other and yet one in essence, were presented to the Government. The one was a petition to prohibit girls going abroad for immoral purposes; the other was one to make the law with regard to moral standards the same for men as for women.

Parliament was not yet in existence, so they were taken to the seat of the Government. Three years later Parliament was summoned and every year since then petitions to the same end have been laid before it by Madame Yajima, but with little success.

Twelve years ago the Yoshiwara, Tokyo's famous Licensed Quarters, was burned down for the second time, and the people headed by Madame Yajima and Mr. Saburo Shimada, M. P., and others made a valiant fight against its re-erection. In one of the big mass-meetings, Madame Yajima is said to have appeared in her ceremonial dress ready for any emergency or danger, as it was impossible to tell what might not happen on such an occasion. The Yoshiwara was built again, but there was also organized, under the presidency of Professor Abe of Waseda University, the "Men's Purity League" (Kakusei Kai).

Hand in hand these two organizations, the W. C. T. U. and the M. P. L., have continued the fight. Ten years ago in 1916 I was made the General Secretary of the W. C. T. U. with no other purpose but this. It all arose out of a personal experience that I had some years before. In 1906 San Francisco was ruined by the great earthquake and fire and two-thirds of the population took refuge in the adjoining city of Oakland. At that time I was in

Oakland with my parents, my father being pastor of the Japanese Church there. Six months passed; barracks were put up, and people began to settle in once more. Then rumours began to go round: there are undesirable elements coming into the city: Chinese refugees are bringing in gambling, and Japanese women for immoral purposes. Efforts were made to check the business. Finally a gentleman rang me up on the telephone, and asked me to go to a certain "downtown" section with him for investigation. He was Rev. Charles Brown, pastor of the First Congregational Church of Oakland. I could not refuse his request, so shortly after he called for me in a small carriage, and together we set off for our destination. My house was on 19th street; the City Hall was on 14th. When we reached it we left our carriage and in company with the Chief of Police continued our quest. At last we reached 6th street, then 5th, and finally the Chief stopped in front of a certain house which had an outside staircase. There was a notice up, "No white men or Japanese allowed." "This is the place," he said. Opening the door we found ourselves face to face with an elderly woman and several girls. On either side of the hall where we were were rooms, and in one with but one window and little furniture I saw a double bed, and a couple of "samisen" (the Japanese guitar). We went into the room and found a girl inside. Then Mr. Brown, showing his cross, which was hanging from his watch-chain, said to the girl, "I am a Christian minister. I have no intention of harming you. Tell me, why are you here? of your own accord, or has somebody forced you? You know our law; we allow no slaves. If you are kept here by somebody against your will, you can be set free at any time." The girl replied that she was there of her own choice. The others all said the same. Mr. Brown could do nothing, so we left the house. But it was a new experience to me. I always had had confidence in Japanese womanhood. They may not be so active or sociable as their Western sisters, but so far as purity of life was concerned, I deemed them inferior to no women in the world. I looked around on the mothers and daughters, and women of all kinds; they were leading healthy lives. Why should these girls be here, living a life of shame, in a land far from their own? The question remained in my heart unanswered for many years. Finally, however, the answer came: "You are surprised to see these girls here. Do you not realize that there are hun-

dreds and thousands of girls in your homeland living a life of shame simply as a business? Why are they in this business? Because the standard for men and for women is not the same. You demand purity of life for the woman, but what about the man? Loose life for the man is forbidden neither by law nor by custom. Men are not taught; they are not warned. Prostitution is legal." This came to me like a revelation. From that moment it became my deepest prayer that, if God would let me, I would go back to Japan and from Tokyo, the capital, I would fight the Licensed System until it was rooted out.

Ten years ago, quite unexpectedly, I was led to Tokyo, and ever since I have been in the Purity Campaign of the W. C. T. U.

The tide today is turning. Let us look back for a moment over the past year. In June 1925 the League of Nations sent their proposals to the governments of the world asking their signature to prohibit the traffic in women and children, and to raise the age of consent to 21. Our Government, which had consistently neglected the problem for several years, when confronted with these proposals could not keep silent. A Council meeting was hurriedly summoned, and they decided to sign but with two qualifications: the age was to be kept at 18 and not 21, and the proposals were to be limited in their applications to the mainland only, the colonies being excepted.

This decision, however, met with criticism on every side. The Privy Council stood up against it. The Government then agreed to withdraw these exceptions as quickly as possible.

In December, when the Diet met for its 51st session, the question was raised in the Lower House by Mr. Hoshijima, and in the upper by Dr. Kanagugi, and in both cases the Premier gave definite answers that they would withdraw the exceptions as soon as possible.

Then in the middle of the session came the revelation of the Matsushima Brothel Scandal. There is in Osaka a scheme for re-planning the city by 1928, and according to the present plans the present bad quarters are to be removed outside the city. Knowing this, three real estate companies joined hands and by use of lavish bribes started to work for the removal of these quarters to their own land. Now the matter is in the light, leading politicians of all parties who were "interested" in this deal have been summoned to Osaka for examination.

Again, on May 1-5, there was held in Tokyo a meeting for the Chiefs of Police, and for the first time the question of licensed vice was brought up for consideration.

Thus public opinion has been shaken from both outside and in.

During the past year we too have not been inactive. Summer and winter, day and night, we have kept at work, making full use of these events. Early in September of last year we had a mass-meeting attended by representative business men, educators and doctors, over two hundred in all. In the Diet and at meetings of the Chiefs of Police we have waged our fight. During the two months after the meeting we published eight pamphlets on the subject, and finally Mrs. Kawaki wrote two books on the subject, which were accepted by the Imperial Family.

While I was working during these months, often single-handed, the thought struck me, "This is an exceptional opportunity. If we can only push hard enough, we will win." So I went to the members of the Men's Purity League, and after a good deal of discussion we have formed one united Committee of the two bodies, four from the Men's Purity League and six from the W.C.T.U. We have now started on a three years campaign with a budget of ¥60,000, of which ¥10,000 is in hand. We need the cooperation of all right-minded citizens, whether they be Christians or otherwise. Our goal is the abolition of legalized vice, and the establishment of an equal moral standard for men and women. It is, in short, the setting up of Christ's standard of purity in the customs, law, and life of our beloved country.

The National Christian Council of Japan

K. MIYAZAKI

THE National Christian Council of Japan moved its temporary headquarters to the National Y.M.C.A. Building, No. 10 Omote Sarugaku-Cho, Kanda, Tokyo, from the Canadian Union Church Mission Compound, Kamitomizaka-Cho, Koishikawa, on September 1, 1926. The Executive Committee meeting held on the 21st of September passed a resolution expressing gratitude to the Mission for its generous assistance rendered the Council by supplying the office rooms free of charge for more than two years.

The Annual Conference of the Council will take place on October 13th and 14th, 1926, at the Reinanzaka Church. Besides 73 representatives of the Churches and Missions, 15 members are coopted to take seats in this Fourth Annual Meeting. They are as follows:

Dr. D. Ebina, President of the Doshisha University, Dr. T. Yasui, President of the Tokyo Women's University, Dr. K. Ibuka, Presbyterian Church, Rt. Rev. Bishop S. Motoda, Episcopal Church, Rt. Rev. Bishop Y. Naide, Episcopal Church, Mr. H. Nagao, Lieut-Commissioner G. Yamamuro, Salvation Army, Mr. S. Saito, General Secretary, Tokyo Y.M.C.A. Rt. Rev. C. S. Reifsnider, Episcopal Church, Rt. Rev. Archbishop Sergius, Greek Orthodox, Miss A. C. Macdonald, Rev. W. H. M. Walton, Rev. W. A. McIlwaine, Rev. G. W. Bouldin, Mr. Wm. M. Vories.

The Council took action against the licensed system of Prostitution in Japan the last year and published a booklet in Japanese and English entitled "The System of Licensed Prostitution in Japan." These booklets were widely distributed among the churches and missions in Japan, and social reformers at large. The Social Department of the Council followed up the activity in order to realize our hope that the system shall be rooted out from Japan in a few years. Every Christian minister in Japan was asked to preach from his pulpit against the licensed system of prostitution on July 4th, 1926.

More than a thousand representatives of brothel keepers, who came up to Tokyo from every prefecture throughout Japan, assembled at the theatre "Ichimuraza," Shitaya, on September 10th and made a strong demonstration against the social reformers. The National Council, through the Social Welfare Department, invited every Christian organization to co-operate with us in sending a telegram to the Minister of Home Affairs, Mr. Y. Hamaguchi, signifying that as representative of members, we present our petition that the System of Licensed Prostitution shall be

exterminated. A similar petition was tendered to the head of the Police Bureau, Mr. G. Matsumura. One hundred and thirty-seven telegrams were sent to them, representing more than twelve thousand Christians. We are sure that the Government was encouraged by this action to push its plan for the emancipation of the slave girls kept in the brothels.

A joint Assembly against the licensed system of prostitution was held at the Nihon Young Men's Association Hall, Tokyo, October 1st and 2nd. We invited Christian social workers to be present at this meeting and more than seventy of them responded and joined this social crusade. Among them there are some from Hokkaido in the North, on the one hand, and some from Nagasaki, Oita, in the South, on the other. Christian forces are fighting against this strong social evil with power and faith in the Lord who is the Victor of Justice.

Christian Literature Society of Japan

NEW PUBLICATIONS:

1. *Voices of the Birds*, by Miss Margaret E. Armstrong, pp. 86 illustrated by three colour process with original drawings of Japanese birds, cloth binding ¥ 1.80.

No other book on Japanese birds, with illustrations, is in the market so far as we have ascertained. Suitable for kindergarten teachers, older school children and readers generally. A beautiful gift book.

2. *Part I. The Light of the World. Part II. The Nativity.* Translated by Mrs. H. Muraoka, pp. 17, paper binding, Sen 35.

This volume in two parts has been made ready for Christmas demands. The first part is a pageant in which adults as well as young girls may take part and was very successfully performed at one of the mission schools last year.

The second part, on the Nativity, is a programme relating to the birth of Christ.

3. *Prohibition a World Problem*, by Dr. R. Sawayanagi, President of the Imperial Educational Association, pp. 16, paper binding, Sen 10.

This pamphlet follows the one by Baron Y. Sakatani on the same subject and is uniform in style with it. These noted publicists have given their testimony, from different points of view, in favour of prohibition.

4. *Prayer as a World Power*, by George Elliot, D. D., pp. 15, paper. (Four yen for one hundred copies.) Sen 5.

A new number in our Evangelistic Booklet Series. Dr. Elliot discusses prayer as essential to the highest culture and to the noblest type of civilization. Prayer is like a spring of water rising in the mountains and widening into an abundant stream flowing toward the great ocean.

5. *Why I am a Christian*, by Charles E. Jefferson, D. D., pp. 15, paper, with photo reproduction of Dr. Jefferson, Sen 5.

Another volume in our Evangelistic Booklet Series. It is the radio sermon preached by Dr. Jefferson in Tokyo upon invitation of the National Christian Council. Mr. Miyazaki, Secretary of the Council, interpreted the sermon and is the author of the translation. This booklet is suitable for wide distribution among non-Christians.

BUILDING PLANS:

At the Annual Meeting of the Federation of Christian Missions, held in August in Karuizawa, the plan for a Headquarters Building on the Ginza in Tokyo was unanimously approved. The Christian Literature Society of Japan, the National Christian Council and American Bible Society and some other organizations having the matter under consideration will hold shares in the building. Any Christian organization may own a share in the building by investing 50 yen. The leases and the building, according to present plans, will be worth about one million yen.

Sunday School Notes

H. E. COLEMAN

THREE SUMMER TRAINING SCHOOLS

THE work of training Sunday School teachers in Japan experienced an important development this summer in the organization of a new training school at Shimonoseki. The first training school was organized at Karuizawa in 1916 and this year held its tenth session. The attendance has averaged about one hundred and almost all parts of the country have been represented, although not many can come from Kyushu or Hokkaido.

Six years ago a school was started on the shores of Lake Biwa under

the leadership of the Rev. Y. Yabe, the Japanese pastor there, with the financial backing of the United Brethren Mission. This school has developed so that a full week's session is now held and attendance this year was seventy. This school was included this year in the advertising plans of the National Sunday School Association, and so has become a definite part of the teacher training plan of the Association to reach as many teachers in the country as possible.

For some years it has been considered important that a school should be started for the workers in Kyushu, and earnest requests had come from leaders of Branch Associations in that section for a school. This year the National Sunday School Association took the entire responsibility for the financial support of the Karuizawa school so that it was possible to start the new school. It was thought that a greater interest would be taken in the school if it were organized on the cooperative basis, so a preliminary meeting of leaders was called in Shimonoseki last October. All were very much in favour of the plan and a local committee was called together and organized in March this year. With the suggestions of this committee the programme was planned by the Training School Committee of the National Association, and all three schools were announced in the same Japanese and English pamphlets. While the Karuizawa school is conducted for eleven days, the Shimonoseki school occupied seven full days. The same general programme was carried out in both places, and the best talent available in the country made up the programme. The enrolment of the new school was the largest of the three (numbering 104) thus showing the need and the appreciation. Several delegates came from Japanese schools in Korea and they are already planning to send more next year. It is hoped that missionaries will appreciate more fully the need of having their workers trained in these schools.

Besides these training schools a number of shorter institutes for Sunday school and church workers were held by the various denominations so the idea and need of training is gradually taking hold of the leaders of the Japanese churches.

In Memoriam

J. COOPER ROBINSON

J. COOPER ROBINSON was born in Eastern Canada, in the year 1839, of hardy rural parents. It was in Toronto that Dr. Robinson graduated from college in 1886. In the year 1888 he was sent as the first Canadian missionary to Japan where he has since laboured until the autumn of last year when he returned to Canada on furlough. Since returning to Canada he has carried on his deputation work with great vigour until in July of this year, while on his way to St. Thomas' Summer School, he was summoned to a still farther post by His Master and passed on to do his duty July 12th.

Dr. Robinson was an intensely vigorous missionary of the Cross. His power as a speaker was always attested by the fire which struck among his audience, kindled by his fire. Nor did this missionary fire and enthusiasm dim at all with his years. I can remember only at last Conference how he read a fiery report of our work and pleaded for a more aggressive spirit in assaulting the positions to be taken. We missionaries must bear the brunt of the patience-trying and difficult work of building rural churches. More missionaries must be sent us for this purpose and if we hope to help the Japanese Church adequately we must not fail to accept this responsibility. Dr. Robinson's pen was always of great help when devoted to the furthering of missionary tasks. His book, "The Island Empire of the East," was one of the outstanding marks of his ability in that direction. Possessed of a warm affection for the Japanese among whom he lived he was well qualified to write about them and qualified to criticise them fairly.

Nor was Dr. Robinson a book man merely, or a platform man. He was an active and practical missionary and eminently well fitted for pioneer work. When the pressure of work was on he knew how to avail himself of hobbies, of which he had many, and these helped him to keep young and fresh. I remember his showing me with pride a beautiful violin which he had made himself, and in photography he was a master. It was the combination of these qualities which made him an eminent evangelist, for he entered with sympathy into the lives of the Japanese and his freshness and vigour carried him into places which the average man might never think of visiting.

I would just like to quote from a Canadian paper the following lines headed "The Parting Message of Dr. Robinson": "Dr. Robinson had seemed full of vitality before he boarded the train at Parkdale and

afterwards until we changed into the coach for St. Thomas, where the Huron Summer School was to be held. And one thought seemed to be the burden of his mind—the need of men and women for the mission field. He expressed the view that one mistake which our Church is making is our constant appeal for money rather than for men. He felt that if the appeal was made for men and women to volunteer for the work, volunteers would step forward and then the sight of men waiting and ready to go would stir the Church to give for their support. This was the subject of his conversation almost until the time when he seemed to settle back in his seat for a little sleep. He had apparently been sleeping for some time when Canon Simmons first noticed a certain pallor on his face. He went up to him, thinking he had fainted. But he was gone. It was the kind of passing which he had always desired, and God had granted him his wish.

DOROTHY CASE

DOROTHY CASE was born at Norwich in 1887. She came to Japan in the spring of 1915, and left Kobe on June 30th of this year, very tired after work and packing and leave taking in the heat of the summer, but full of pleasure in the affection of her pupils and friends, who surrounded her at Kobe and where she stopped on the way at Tokyo, and saw her on to the ship for Canada at Yokohama; she said she had never had such a send-off, it was almost as if she were leaving Japan altogether.

Miss Case's work throughout lay in Kobe, at the Shoin Koto Jogakko, the Girls' High School founded by Bishop Foss with the first money sent abroad by the King's Messengers, the branch of the S. P. G. for the young, which association still supports some scholars. Miss Case was in the school in a time of rapid expansion and was ready with untiring zeal to respond to any claim made on her on behalf of the school.

From the time that she worked under Miss Hughes, who described her as almost a model assistant mistress, so careful and conscientious as to every detail of her duty, and so helpful and loyal, to the present time, when the headmaster, Mr. Asano, grieves at the loss of a colleague so self-sacrificing and devoted, Miss Case threw herself into every activity of the school, and was watchful of every opportunity of Christian teaching, and where, through her, pupils had been brought to baptism she watched over their Christian life as far as she could, constant in her prayer and care for them. She took much pleasure in visiting the homes of her pupils, and rejoiced in the part taken by some of the school staff and pupils in Sunday school and helpful work at a crèche, and had indeed a great interest in the poor and sick, and would have been glad to spend her life helping them.

Her love and care for reverent worship was known not only to those who worked with her in Kobe, but to many at Karuizawa, where she delighted to spend her summer holidays, and where she was known as constantly at church and happy to do anything for it. The news of her death when crossing Canada in the train on her way home to England for furlough came as a great shock to her friends in Karuizawa at the end of July. She was known there as so full of life and energy, taking long walks, and rejoicing in the opportunities of social intercourse and sharing literary interests, when she felt free from responsible work. Everywhere one met appreciation of her character in one way or another, straightforwardness and reliability had impressed one, cheerful unselfishness another. It seemed at first when only cable news was available, that she had passed away quite suddenly, for up to the 20th of July, when Miss Case's last letter to the friend with whom she stayed in Victoria was dated, she had written constantly and in good spirits, speaking of coming next year for a longer visit on her return to Japan, but she had some hours of illness, and at first refused to have a doctor, but the doctor joined the train at North Bay and was with her till she died on the night of the 21st of July, so that she had what care was possible. The body was cremated, and the ashes sent to England, where after a service at the S. P. G. chapel, they were interred in Marylebone cemetery.

Book Reviews

THE CHRISTIAN MOVEMENT IN JAPAN, KOREA AND FORMOSA
1926, Edited by A. Oltmans. Price ¥ 3.00. *Kyo Bun Kwan.*

The twenty-fourth issue of this publication, prepared by a committee of the Federation of Christian Missions, under the editorship of Dr. A. Oltmans, is a book of above five hundred pages, covering in particular the missionary work of the Empire.

The section devoted to Japan Proper gives, in the words of the Editor, "a serious attempt to take an inventory of the Christian Cause, and of the Missionary Status in Japan. The results amply justify the labour that has been put into the preparation of this useful volume.

The usual General Review of the year is given the first place in the order of chapters, and furnishes us with a very comprehensive survey of

Japan's doings throughout the year 1925. Perhaps the two outstanding matters were the passage of the manhood suffrage law, by which the number of voters in Japan was increased from 3,000,000 to four times that number, and the introduction of military training under army-officer instruction into practically all the schools of Middle and Higher grade. The former seems to be a step in advance, and the latter seems at a casual glance to be a step backward. Some time will be needed in both cases to judge of their effect upon the moral and political life of Japan.

An early section of the book gives us an interesting historical review of the beginnings—missionary, churchly, educational, financial. Then we are given a survey of conditions as they are today, with such problems as that of self-support having special prominence. Dr. Spencer estimates, in this connection, that, taking the field as a whole, present day evangelistic work gets 40% of its support from native sources, and 60% from foreign. But the percentage of self-support is steadily rising year by year.

In connection with the discussion of self-support in Mission schools, Prof. Ichimura gives the following testimony, which should be most heartening to the supporters of, and labourers in, the Christian educational institutions of Japan: "Christian education has produced from among its 40,000 graduates many leaders in the world of religion, learning, politics, education, business, etc., and has thus made a great contribution to the development of the culture of our nation." He makes no effort to estimate, because of the absence of data, as to the relative degree of self-support in educational work, though he states that a Middle School with about five hundred students ought to be able to become self supporting. We rather question this statement. The current expenditures for all Christian schools for 1924 amounted to about 3,000,000 yen, presumably in addition to the support of the 370 foreign missionaries on the faculties.

Perhaps the most valuable section of the book is that devoted to a consideration of the future, especially of the Church and of the missionary. Three of the four writers on these subjects are Japanese, and it is wholesome to have in this missionary publication a frank statement from Japanese leaders as to their expectations for the future. Rev. K. Matsuno, who has been active for many years in the work of the Federation of Japanese Churches, makes a plea for the union of the various Protestant denominations into four or five large groups, this to be a step toward a more complete union. He anticipates that the present transitional stage of cooperation between the Japanese Church and the foreign missionary may continue for some thirty years longer. Mr. Tada quickly disposes of the question as to whether the work of the evangelistic missionary is still in demand by the Church. "I hear that some even raise the foolish question as to whether the foreign missionary is still needed in Japan.

But are there not scarcely a few hundred thousand believers only, among the 70 million people in this country? The work of evangelization is, beyond dispute, of tremendous importance. Looked at from that point of view the question as to whether the foreign missionary is needed or not cannot even be reasonably discussed. I am of opinion that the evangelistic work of the missionary in the future ought to be in vital connection with the Church." If one were to judge from the writings of the Japanese contributors to this book, the conclusion could easily be drawn that the cooperation between the Church and the foreign missionary is moving on with the minimum of friction, and that there is no disposition to displace or to diminish the opportunities for service, of the foreign worker in Japan. In fact the tendency seems to be rather toward a higher appreciation and a greater demand for his continued presence and cooperation. Two articles are devoted to the place of the missionary in the future, one by a missionary and one by a Japanese pastor. That by the missionary is more radical and plain spoken than anything written by Japanese in the book. This is but natural, for this book is manifestly a missionary publication, and perhaps their ingrained courtesy would estopp the Japanese writers from stating such opinions as might seem contrary to missionary expectation. There is no need, however, to question the sincerity of all who have written upon this subject. The missionary writer says, "Summarizing the sort of work the Church seems to want of the missionary we may say that it is more humble than the traditional task, but more human; it is less official and more personal; it has less of finance in it but more of fellowship. We never again, even in the most liberal sense, shall be masters,—but the way is wide open for us to be servants. Why, if nothing were offered us but the opportunities clustering about the use of our home alone, every man and woman missionary in Japan could round out a life of the most satisfying personal service to the Christian cause. But there is no fear that eventually the church may not give us full work of an urgently needed sort, provided they are convinced of the sincere willingness of the missionaries to receive the commission of the Church, and serve in it, without distinction or favour." "If we individual missionaries will submit to being humanized, and if the mission organizations will become more nationalized, and if the home church will become internationalized, there need be no fear for the future of the missionary in Japan."

The sections of the book devoted to Formosa and Korea furnish the regular annual reports of Missions and Churches, and are valuable reference material for anyone interested in the progress of the Kingdom in those parts of the Empire. The usual sections of statistics and directories add to the value of the book, and help to make it a *sine qua non* in the library of anyone who would keep fresh his outlook upon this part of the great harvest field.—E. T. IGLEHART.

A SHORT HISTORY OF JAPAN by E. W. Clement. *New Edition.*
Published by Kyo Bun Kwan, Christian Literature Society, Tokyo
Price ¥ 3.00.

To introduce to the reading public a book which has reached its fourth edition, may seem rather superfluous. The foreign community in Japan, however, is in such a constant state of flux that it is safe to assume that no small proportion of its present members had no connection with, and knew but little of, the country when Professor Clement's well written and ably condensed history of Japan first saw the light of day in 1915, and that considerable changes in the constitution of this community have taken place even in the interval of six and a half years that have elapsed since the appearance of the third edition. For this reason, if for no other, it seems well to call attention to the fourth impression of this work, which has just been brought out by the Kyo Bun Kwan.

The Book, as originally published, gave in concise and easily digested form a brief survey of the outstanding events in Japanese history down to the end of the Meiji Era. It made no pretense at delving very deeply into the history of the country or in going into any great details—in fact, in his preface to the first edition, Professor Clement was careful to emphasize that it was intended to suit the requirements of “that individual known as the average reader,” and that it might also serve as “an introduction to Japanese history for those who desire to pursue the study further.”

The fact that the edition now under review is the fourth to be published in the brief space of eleven years is, in itself, good proof that its writer gauged the requirements of his readers correctly. This short history is, in fact, all that it sets out to be, and has the merit of being able to retain its readers, interest throughout, without resorting to that device which Mr. Stanley Baldwin recently averred was generally synonymous with interest where histories are concerned, namely bias.

In one respect only does the new edition differ from its predecessors, and this is in the addition of a new chapter, summarising the main events of the present Taisho Era, thereby bringing the history up to date.

Unfortunately Professor Clement has, in this last chapter, fallen rather below the high standard set by him in the rest of the book, as he has been inclined to jot down a number of unconnected facts in chronological order, and has devoted too much space to comparative trivialities, thereby tending to magnify them unduly in proportion to his treatment of other far more important matters of the more distant past.

Apart from this one defect—and it is a defect that is easily made when writing of current events—the book, in so far as its avowed purpose

is concerned, could hardly be improved; and it only remains to hope that a large number of these who assay to read it, will be stimulated to rise above the classification of "that individual known as the average reader" and decide to pursue the study of Japanese history still further. It will fully repay them to do so, as few countries have a history replete with so much of interest—M. D. KENNEDY.

Minutes of the Annual Meeting, Federation of Christian Missions in Japan 1926 (Abridged)

TIME AND PLACE

The Twenty-fifth Annual Meeting of the Federation of Christian Missions in Japan opened with morning service at the Auditorium, Karuizawa, on Sunday, August 1st, 1926 at 10.30 a.m. The closing session ended at 4.00 p.m., Wednesday, Aug. 4th.

SUNDAY SERVICES

The Vice-chairman of the Federation, Miss J. N. Scott, led the devotions, and the Chairman, Rev. A. J. Stirewalt, D. D., preached the morning sermon. The subject of the preacher's address was "The Place of the Word in the Unfinished Task," his text being taken from II Timothy 4:2, "Preach the Word."

At the vesper service at 5.00 p.m., the preacher was Rev. Duncan McLeod, D.D., delegate from Formosa. Dr. McLeod spoke on "The Need of the Hour," and based his remarks on John 4, Christ's conversation with the woman of Samaria. Rev. Hilton Pedley, D. D., assisted at this service.

DEVOTIONAL EXERCISES

From 9.00 to 9.30 a.m., on Aug. 2nd and 3rd, and from 2.30 to 3.00 p.m., on Aug. 4th, Rev. Chas. B. Tenny, D. D., conducted devotional services. Dr. Tenny's subjects follow:

"A Partially Realized Brotherhood."

"A Partially United Programme."

"A Partially Developed Discipleship."

Devotional addresses were also given by Rev. Herbert Manchester, D. D., pastor of the Union Church, Yokohama, as follows:

Aug. 2nd, 11.30 a.m. to 12.15 p.m. "Bringing in the Sheaves."

" 3rd, " " " " " " "The Angel of the Perfecting Touch."

" 4th, 3.00 to 3.45 p.m. "The half has never been told."

Prayers, hymns and solos began and closed the sessions and several times were interspersed between the conferences and business sessions.

CONFERENCES

The general theme of the Conferences of the Annual Meeting was "The Unfinished Task." These conferences were conducted as follows:

1. *August 3rd, 9.30 to 11.15 a.m.* The first conference paper was read by Rev. J. G. Dunlop, D. D., The subject of this paper was "*The Foreign Missionary in Rural Work.*"

2. *August 3rd, 3.54 to 5.00 p.m.* The second conference paper was read by Miss Isabel McCausland on "*The Foreign Missionary in Industrial Work.*"

3. *August 4th, 10.00 to 11.30 a.m.* The third conference paper was read by Rev. R. S. Spencer on the subject, "*The Foreign Missionary Enlisting Workers.*"

Bishop Welch also addressed the conference on "*Facing the Unfinished Task.*"

MEMORIAL SERVICE

The Memorial Service for those who had died during the year began at 10.55 a.m., Aug. 2nd, and was conducted by Rev. A. Oltmans, D. D., assisted by Rev. D. S. Spencer, D. D. The following names of former missionaries called to rest were read:

Margaret Mabel Boutflower. Anglican.

Mrs. James M. McCauley. Presbyterian.

Mrs. Russell T. Barr. Presbyterian.

Lora C. Goodwin. Methodist.

Louise Imhoff. Methodist.

Herbert Buel Johnson. Methodist.

William Yates Jones. Presbyterian.

James McDonald Gardiner. Anglican.

Georgiana Baucus. Methodist.

Lida B. Smith. Methodist.

William H. Brokenshire. Independent.

Irwin H. Correll. Methodist and later Anglican.

John Cooper Robinson. Anglican.

Mother of Mr. G. S. Phelps.

At the close of the Memorial Service, the names of the following persons, which had not been reported to the Necrologist, were reported as having passed away during the year:

Dorothy Case, Anglican.

Chauncey Marion Cady, Congregationalist.

Mary E. Gouldy, Congregationalist.

Mrs. George W. Hill, Baptist.

Mrs. Mary Felicia (Wisnor) Taylor, Congregationalist.

Frank Newhall White. Congregationalist

FRATERNAL DELEGATES

Following the devotional service of Monday morning, Aug. 2nd, the Chairman introduced the fraternal delegates as follows:

Rev. H. A. Rhodes, D. D., from the Federal Council of Christian Missions in Korea.

Bishop K. Uzaki and Rev. M. Kobayashi, from the National Christian Council of Japan.

Dr. Rhodes especially emphasized three matters; (1) Evangelistic work amongst Koreans in Japan, for which he asked our financial help; (2) The position of mission schools in Korea and the question of government recognition; (3) The nation-wide evangelistic campaign, which the Korean Christians have organized. For this he asked our prayers.

Bishop Uzaki spoke of the development of the National Christian Council during the three years of its existence. He mentioned the visit of Rev. Dr. Wm. Axling, English Secretary of the Council, to Sweden, as the Council's delegate to the International Missionary Conference. He referred to the proposed law for the regulation of religions in Japan, for the consideration of which the Japanese Government had appointed him one of the two representatives of Christianity on the government's Committee of Forty.

Mr. Kobayashi spoke of the pressing need of money for the regular work of the Council, ¥ 14,000 being required this year, apart from special evangelistic work.

In order to hear further from Bishop Uzaki about the proposed law for the regulation of religions, it was decided to hold an evening session from 7.30 p.m. At this special evening session, Bishop Uzaki explained the chief items of the proposed law, and many questions were asked and answered.

CORRESPONDING MEMBERS

At various sessions, the following persons were made corresponding members, either by vote or by common consent:

Rev. K. Matsuno, Treasurer of the National Christian Council of Japan.

Rev. K. Miyazaki, Secretary of the National Christian Council.

Rev. U. G. Murphy, D. D., of Seattle, Wash., U.S.A., formerly a missionary in Japan and now Superintendent of the Northwest Oriental Evangelization Society.

Rev. E. Uhlig, missionary superintendent of the Liebenzell Mission in the Caroline Islands.

Rev. Herbert Manchester, D. D., pastor of the Union Church, Yokohama.

Rev. C. B. Tenny, D. D., leader of the devotional services.

Bishop Herbert Welch, Methodist Episcopal Church.

Rev. Dr. Boynton, of the General Theological Seminary of New York City.

ROLL OF THE FEDERATION

- ABCFM —Miss Edith Curtis, H. W. Hackett, Mrs. M. E. Hall, D. W. Learned.
- ABF —Miss A. S. Buzzell, H. B. Benninghoff, Miss A. C. Bixby, C. H. Ross, Miss Elma Tharp.
- AFP —Mrs. Gurney Binford, Geo. Burnham Braithwaite.
- ABS —K. E. Aurell.
- BFBS —F. Parrott.
- CC —E. C. Fry, Miss M. R. Stacy.
- CMS —E. G. Hutchinson, Mrs. C. O. Pickard-Cambridge, Miss K. Tristram, W. H. Murray Walton.
- EC —A. A. Leininger, Miss Kathryn Schirmer.
- EPM —
- LCA —D. G. M. Bach, L. S. G. Miller, Miss Annie Powlas, S. O. Thorlaksson.
- MEFB —G. F. Draper, C. W. Iglehart, S. R. Luthy, R. S. Spencer.
- MEFBWE —Miss B. M. Bailey, Miss H. L. Perry.
- MEFBWW —Miss Harriet Howey, Miss C. M. Teague.
- MES —Miss Annette Gist, W. K. Matthews, S. A. Stewart, Miss Mabel Whitehead, S. H. Wainright.
- MP&MPW —Miss E. L. Hempstead, P. F. Warner.
- MSCC —Miss A. L. Archer, P. S. C. Powles, V. C. Spencer.
- OMJ —W. M. Vories.
- PCC —D. McLeod.
- PN —Miss E. M. Evans, G. W. Fulton, W. F. Hereford, L. C. Lake, Miss F. E. Porter.
- PS —S. M. Erickson, Miss L. G. Kirtland, C. A. Logan, L. C. M. Smythe.

RCA	—Miss Flora Darrow, Miss Dora Eringa, W. J. Hoekje, J. Ter Borg.
RCUS	—A. Ankeney, Miss M. E. Gerhard, H. K. Miller, E. H. Zaugg.
SBC	—C. K. Dozier, Mrs. E. O. Mills, Miss Mary Walters.
UB	—B. F. Shively.
UCC	—F. Ainsworth, W. R. McWilliams, M. M. Whiting, Mrs. A. T. Wilkinson.
UCCW	—Miss M. D. Keagey, Miss Isabell Govenlock, Miss M. McLachlan, Miss A. O. McLeod.
UCMS	—Miss B. F. Clawson, Ira D. Crewdson, K. C. Hendricks, R. D. McCoy.
WU	—Miss M. E. Tracy.
YMJ	—W. D. Cunningham.
YMCA	—G. C. Converse. H. S. Sneyd.
YWCA	—Miss Clare Armstrong, Miss J. N. Scott.

REPORT OF THE TREASURER •

As indicated in the Report of the Executive Committee, the Treasurer, C. P. Garman, presented his report of the calendar year, 1925, to a meeting of the Executive Committee, on February 11th, 1926, which report was audited and found correct.

The report of the Treasurer for the calendar year 1925 was presented and approved as follows:

1. *Japan Sunday School Association Account:*

Receipts from Nine Bodies	¥. 380.00	
Paid to P. S. Mayer. ¥. 330.00; to H. E. Coleman. ¥. 50.		¥. 300.00

1. *Christtan Literature Society Account:*

Receipts from Nineteen Bodies	13,300.00	
Paid to H. V. S. Peeke		13,300.00

3. *General Federation Account:*

RECEIPTS

Fees from Thirty-One Bodies	¥. 2,700.00	
Sales of Pictures	60.40	
Refund from S. S. Committee	50.00	
1923 Christian Movement from Kyobunkwan.	1,956.00	
1924 " " " " "	2,287.51	
1924 " " Adv. " "	1,048.00	
1925 " " " " "	285.00	
Loans Negotiated Aug. 21, 1925	<u>3,200.00</u>	¥. 11,586.91

EXPENDITURES

1924 Deficit	1,284.05	
Payment Balance of 1923 Loan	1,000.00	
Interest on Funds Borrowed	160.00	
Expenses 32 delegates 1925 Annual Meeting .	1,074.97	
Expense of Fraternal Delegate to Korea. . .	75.00	
Travel, etc., of Committee Meetings	394.30	
Printing Reports, Programmes, Minutes. etc .	230.50	
For Japan Evangelist:		
Kyobunkwan 1924 Debit Bal. . . ¥.	1,084.00	
Editorial Board per Iglehart. . .	150.00	
Personal Department	<u>17.92</u>	1,251.92
Postage for Sec'y & Treas		32.58
For 1924 Christian Movement:		
1,100 copies ptg. by Japan Chronicle. ¥	2,623.60	
Expenses of Statistician	36.07	
Editorial Expenses	<u>83.06</u>	2,742.73
For 1925 Christian Movement:		
1,100 Copies ptg. Japan Times. ¥.	2,916.00	
Expenses of Statistician	46.25	
Postage Securing Directory.	12.22	¥. <u>2,974.47</u> ¥. 11,220.52

4. *Résumé of All Accounts:*

RECEIPTS

For Japan Sunday School Association . . .	¥. 380.00	
„ Christian Literature Society.	13,300.00	
„ General Federation Account.	<u>11,586.91</u>	¥. 25,266.91

EXPENDITURES

For Japan Sunday School Association . . .	¥. 380.00	
„ Christian Literature Society.	13,300.00	
„ General Federation Account.	11,220.52	¥. 24,900.52
Cash Balance on Hand		¥. <u>366.39</u>

N.B. Two credits, one of ¥. 796.50 and one of ¥. 1,500, were reported as in the hands of the Kyobunkwan, but not yet received. The sums of the S. S. Assoc. and C. L. S. were those passing through the Treasurer's hands.

REPORTS OF STANDING COMMITTEES

I. EXECUTIVE COMMITTEE

The Secretary read the report of the Executive Committee during the afternoon session of Aug. 2nd. from which the following extracts are taken:—

Six meetings of the Executive Committee have been held during the year, several items of business were transacted by correspondence. The Rev. C. P.

Garman was elected to take the place of Rev. H. V. Nicholson on the Executive Committee and as Treasurer. The Rev. P. S. C. Powles was elected to serve instead of Rev. R. M. Millman. The principal items of business considered were:

(1) **The Japan Evangelist:** Acting upon the recommendation of the editorial board of The Japan Evangelist and in harmony with the action of the last Annual Meeting, the periodical was changed to a quarterly, with the name, The Japan Christian Quarterly, the change being made effective Jan. 1st, 1926. Those responsible for the printing and mailing were instructed to present the account after each issue for payment by the Treasurer.

(2) **Question of Militarism:** This was referred to the National Christian Council.

(3) **Programme of the 1926 Annual Meeting.**

(4) **The Christian Movement:** Miss Edith Newlin was appointed as Miss Bosanquet's successor on the Committee of the Christian Movement, the latter returning to England on furlough.

(5) **Appointees on the Board of the Christian Literature Society:** The following persons were appointed as the Federation's representatives on the Board of the Christian Literature Society:

Term Ending in 1926: Miss Evelyn Camp, C. D. Krie'e, S. H. Wainright, T. A. Young.

Term Ending in 1927: A. D. Berry, W. F. Hereford, E. T. Iglehart, Miss J. N. Scott.

Term Ending in 1928: A. D. Blake, S. Heazlett, G. M. Rowland, A. J. Stirewalt.

Owing to a furlough, W. H. Murray Walton was appointed to serve in the place of S. Heazlett until this Annual Meeting.

(6) **Relief of Harbin Children.**

(7) **The Report of the Treasurer:** The Treasurer submitted his report, which was audited and found correct.

(8) **Future of the Japanese Language Schools:** Representations having been made by members of the Board of Directors as to one or two Language Schools, a committee was appointed to investigate and to make recommendations. After repeated consideration, your Executive presents the following action of the sub-committee, with its approval, for your consideration:

"a. That the Kobe Branch School be closed at the end of the school year, July, 1926.

"b. That Mr. G. Nakamura, head teacher of the Kobe Branch School, be invited to organize into classes in Kobe students who may be enrolled in the correspondence course of the Japanese Language School."

(9) **Revision of the Constitution and By-Laws:** The amendments of the Constitution, proposed at the last Annual Meeting, were submitted to the constituent organizations. All but five organizations approved the changes. It was found, however, that further changes of both the Constitution and By-Laws might be advisable. After consideration of these, a sub-committee was appointed to put them in proper form.

(10) **Future of The Japan Christian Quarterly and of The Christian Movement:**

(11) Minute Secretary, and Committees.**(12) Routine Business.**

(13) Merger of the Christian Literature Society and Kyobunkwan: At a meeting of the Executive on Feb. 11, 1926, the Chairman reported that the merger of the Christian Literature Society and Kyobunkwan had been effected as of the date Jan. 1st, 1926. The steps taken about the leases of the Kyobunkwan and adjoining sites and about the progress of the plans for the Christian Headquarters Building were also reported from time to time. A difficulty in regard to the granting of the organization of the Zaidan Hojin was found, and our Executive approved of the following change in the Constitution of the proposed Zaidan:

"To strike out the words, 'sale' and 'bookselling' in Art. I and to substitute the words, 'other activities as will further its purpose.'"

II. NECROLOGIST

The names of those read in the Memorial Service, with the additional names mentioned at that time, were considered the report of the Necrologist, the names of those omitted in this year's Christian Movement to appear in the 1927 edition.

III. TRUSTEES OF THE JAPANESE LANGUAGE SCHOOL

The report of the Trustees on the Japanese Language School was read. (For the action of the Trustees about one school in Tokyo, see Report of Executive Committee, Item 8).

IV. THE JAPAN CHRISTIAN QUARTERLY

The report of the Committee of The Japan Christian Quarterly was read by the editor-in-chief, chairman of the committee, who made a plea for more subscribers. This plea was reinforced by several members of the Federation.

V. THE CHRISTIAN MOVEMENT

The report of the Committee on The Christian Movement was read.

VI. NEWSPAPER EVANGELISM

The report of the Committee on Newspaper Evangelism was read. The report contained the following recommendation:

"That in view of the expansion of the work of newspaper evangelism and the increasing need of Japanese cooperation in it, your committee is of the opinion that its work can now best be forwarded by the formation of a special association by those interested in this form of work; and for this reason, your committee recommends that it be disbanded as a committee of this Federation and that the committee be stricken from the list in the By-Laws."

VII. REPRESENTATIVES ON THE CHRISTIAN LITERATURE SOCIETY

The report of the Christian Literature Society was in printed form, and was taken as the report of our representatives. Dr. Wainright explained some features of the work of the Society and referred to the plans for the new building. The

Secretary of the Federation was called to the chair, while the Chairman explained the plans for an eight storey building on the Ginza, Tokyo, site, the consummation of the plans merely waiting on the coming of funds from the supporting organization in America. The Chairman resumed the chair, and the report was then approved.

VIII. REPRESENTATIVE ON THE BOARD OF THE AMERICAN SCHOOL

The report of the representative of the Federation on the Board of the American School, Tokyo, was read.

IX. REPRESENTATIVE ON THE ADVISORY BOARD OF THE CANADIAN ACADEMY

The report of the representative of the Federation on the Advisory Board of the Canadian Academy was read and approved.

X. FRATERNAL DELEGATE TO KOREA

The report of Dr. B. F. Shively, fraternal delegate to the Federal Council of Missions of Korea, was read.

XI. FRATERNAL DELEGATES TO THE NATIONAL CHRISTIAN COUNCIL

The report of the fraternal delegates to the National Christian Council, Chairman Stirewalt and Miss O. I. Hodges, was read by the latter, and approved.

REPORT OF SPECIAL COMMITTEES

I. ON THE AMALGAMATION OF PUBLICATIONS

The Committee on the Amalgamation of Publications, constituted by the adoption of the recommendation in Item 10 of the report of the Executive Committee, presented a report, which was adopted as follows:

"Your committee recommends the following;

"1. That the two publications of the Federation, The Christian Movement and The Japan Christian Quarterly, be continued; but that, in order to secure cooperation in their publication, the two separate committees hitherto existing be merged into one.

"2. That Art. 5.—(b) of the By-Laws be amended to read as follows: 'There shall be a Committee on Publication, composed of nine persons, of whom three shall retire annually and of whom the Chairman and the Editors of the Christian Movement and The Japan Christian Quarterly shall be designated by the Federation.

"It shall be the duty of this committee to be responsible for the production of The Christian Movement and the Japan Christian Quarterly, on the understanding that any fundamental changes in policy or cost shall be referred to the Federation for sanction."

"3. That the offer of the Christian Literature Society to undertake the publication and circulation of The Japan Christian Quarterly for the next three years be accepted on the terms stated, and that negotiations be entered into with them with a view to making a similar arrangement in the case of The Christian Movement.

The proposed arrangement between the Christian Literature Society regarding the Japan Christian Quarterly was read for information, as follows :

"For the next three years, the Christian Literature Society to assume full responsibility for publishing and circulating the Japan Christian Quarterly.

"The Christian Literature Society under this arrangement to render an account to the Annual Meeting of the Federation of Christian Missions, showing the expenditures and receipts for the year ending June 30th preceding; and the Federation of Christian Missions to undertake to cover any loss for the year incurred up to and not exceeding the sum of Four Hundred Yen (¥ 400.00) plus the expenses of the Editorial Committee.

"A policy of close cooperation between the Editorial Committee of the Japan Christian Quarterly and the Christian Literature Society to be adopted as a part of this arrangement; and for this purpose the Christian Literature Society to be represented on this Committee of the Federation."

II. WORK AMONG KOREANS

A brief report from the committee on Work among Koreans in Japan was read, and accepted.

III. ON NORMAL TRAINING

The report of the committee on Normal Training was read by Mrs. Gurney Binford. The suggestions and recommendation of this committee, re-written by authorization of the Executive Committee, are as follows :

- "1. That this committee be re-appointed, not necessarily with the present personnel.
- "2. That each missionary in prefectural capitals where there are normal schools interest himself in one normal-school teacher, take time with this teacher in faith and prayer, believing that this teacher may be led to Christ."
- "3. That, if a class of normal school students cannot be taught, each missionary try to get at least one normal school student to teach.
- "4. That every man and woman missionary become this year the friend of at least one primary school teacher.
- "5. That the primary school teacher group, in the future of this Federation, be considered at least as a group to be worked with the same as the factory group, the merchant group and the student group.

The report with its recommendations and suggestions was adopted.

The Executive Committee was instructed to appoint the committee.

IV. ON RESOLUTIONS

The report of the committee on Resolutions was read by Dr. Learned.

V. NOMINATIONS

The Nominations Committee presented its report. With one amendment it was adopted. With the names of the members of the Executive Committee of the 1927 class, and of committees carrying on, the report follows :

Officers:

Chairman	Miss Jane N. Scott.
Vice-Chairman . . .	Christopher Noss.
Secretary.	Harvey Brokaw.
Treasurer	C. P. Garman.

Other members of the Executive Committee:

Term Ending in 1927:	Miss O. I. Hodges, H. K. Miller.
Term Ending in 1928:	H. B. Benninghoff, J. C. Mann, G. M. Rowland.

Trustees Japanese Language School:

Term Ending in 1927:	Wm. Axling, H. W. Myers.
Term Ending in 1928:	L. J. Shafer, D. R. McKenzie.
Term Ending in 1929:	R. D. McCoy, J. P. Nielson.

Publications Committee:

Term Ending in 1927:	A. Oltmans, (Editor, Christian Movement). Miss B. E. Gillilan, F. Parrott.
Term Ending in 1928:	Miss Bertha Clawson, Guy C. Converse, S. H. Wainright.
Term Ending in 1929:	E. T. Iglehart, (Chairman of the Committee). Miss K. Shepherd, W. H. Murray Walton, (Editor Japan Christian Quarterly).

Representatives on the Christian Literature Society:

Term Ending in 1927:	Miss Jane N. Scott, A. D. Berry, W. F. Hereford, E. T. Iglehart.
Term Ending in 1928:	A. D. Blake, Miss A. M. Henty, G. M. Rowland, A. J. Stirewalt.
Term Ending in 1929:	Miss Evelyn Camp, Christopher Noss, H. V. S. Peeke, S. H. Wainright.

Fraternal Delegate to Korea:

A. J. Stirewalt.

Fraternal Delegate to the National Christian Council :

Miss J. N. Scott.

Necrologist :

D. S. Spencer.

On Board American School :

Mrs. R. D. McCoy.

On Advisory Board Canadian Academy :

Mrs. S. F. Moran.

ACTIONS TAKEN BY THE CONFERENCE**1. The Reports of the following committees were adopted.****a. Standing Committees.**

i. Executive Committee. Clauses 1-8. 11-13.

ii.—xvi. Various Committees.

b. Special Committees.

The following further actions were taken by the Conference, arising either out of the recommendation of the above Committees or proposals made on the floor of the Conference.

2. AMENDMENT OF THE CONSTITUTION AND BYELAWS**Amendment to the Constitution :**

Amend Art. V section 3 by adding the following: "The Missionary Secretary of the National Sunday School Association and other missionary specialists may be made representatives by the vote of the Annual Meeting, on the terms prescribed in the Constitution.

Amendments to the By-Laws :

1. Article 4, after the words "to nominate," change to read, "officers, standing committees, representative and delegates to be elected by the Federation at that Meeting."

2. Amend all of Art. 5 after the first paragraph to read as follows:

"(a) **Executive Committee :** The Executive Committee shall be composed of the officers of the Federation and five other persons. The five shall be elected to serve two years, their terms of service being so arranged that two shall retire one year and three the next. The Executive Committee shall be chosen with special reference to convenience of meeting ad interim. The Secretary of the Committee, and two-thirds of its members shall constitute a quorum for the transaction of business. The functions of the Executive Committee shall be (1) To transact the ordinary and ad interim business of the Federation; (2) To carry out such measures as may be referred to it by the Federation; (3) To authorize the disbursement of funds, call special meetings, arrange for the Annual Meeting, and submit a report of its transactions to that body.

"(b) **Committee on Publications :** There shall be a Committee on Publications composed of nine persons, of whom three shall retire annually, and of

whom the Chairman and the Editors of the Christian Movement and the Japan Christian Quarterly shall be designated by the Federation.

It shall be the duty of this Committee to be responsible for the production of the Christian Movement and The Japan Christian Quarterly, on the understanding that dry fundamental changes in policy or cost shall be referred to the Federation for sanction.

- “(c) **Committee on Newspaper Evangelism:** The Committee on Newspaper Evangelism shall be composed of nine persons, elected to serve three years, their terms of service being so arranged that three shall retire each year.

This Committee may cooperate with the National Christian Council in accordance with agreements approved by the Federation.

- “(d) **Committee on Necrology:** This Committee shall be composed of one person, elected annually, who shall act as necrologist, prepare suitable memorial notices and conduct a memorial service at the Annual Meeting of the Federation.

3. Add a new Article 6.

Representatives and Delegates: Upon nomination by the Nominations Committees, the following representatives and delegates shall be appointed:

- “(a) **On the Board of Trustees (directors) of the Christian Literature Society,** twelve persons elected to serve three years, their terms of service being so arranged that four shall retire each year.
- “(b) **On the Board of Directors of the Japanese Language School,** six persons elected to serve three years, their terms of service being so arranged that two shall retire each year.
- “(c) **On the Board of Trustees of the American School in Japan:** One person to be elected annually.
- “(d) **On the Advisory Board of the Canadian Academy:** One person to be elected annually.
- “(e) **Fraternal Delegate to Korea:** The retiring Chairman of the Federation shall be the fraternal delegate to the Federal Council of Missions in Korea. In case the Chairman can not attend, some other member of the Annual Meeting shall be appointed by the Executive Committee.
- “(f) **Fraternal Delegate to the National Christian Council:** The newly-elected Chairman of the Federation shall be the fraternal delegate to the National Christian Council.

Recommendation to Amendment to the Constitution Passed at the Conference in 1925.

“Resolved, That the recommendation in regard to amending Art. IX of the Constitution reducing the fees from ¥30 to ¥20 be ratified; but that the date for its enforcement be postponed for the present.”

3. The following miscellaneous business was transacted:

(a) **Resignation of Dr. Oltmans.**

The resignation of Dr. A. Oltmans as editor of the Christian Movement on account of special Mission duties was read. By vote, it was left to the Nominations Committee to deal with this resignation. Later, the Nominations Committee secured Dr. Oltmans' consent, on certain conditions, to continue as editor.

(b) The Financial Condition of the Federation.

The Treasurer having presented a statement of the financial condition of the Federation, and having explained the prospects in detail, it was voted that the incoming Executive Committee be instructed to study the financial condition and to bring in recommendations to the next Annual Meeting.

(c) The Proposed Lay of Religion.

"The Federation having heard with the greatest interest from Bishop Uzaki about the proposed Law on Religions, and taking into view the fact that there are various forms of church government amongst us that are considered of great importance by Christian believers, takes action as follows:

"1. The Federation would request Bishop Uzaki to urge the Government to give due consideration to this problem of difference in church government."

"2. The Federation would request Bishop Uzaki to urge the Government to give the greatest freedom for evangelistic work.

"3. The Federation would request Bishop Uzaki to urge the Government to have inserted in the new law the three Chinese characters for "Kirisutokyo."

"4. The Federation instructs the incoming Executive Committee to give due consideration to the proposed Law on Religions, with power to co-opt any desired helpers, and to take any necessary action in regard to these requests made to Bishop Uzaki."

(d) Work in Formosa.

In response to the appeal of the delegate from Formosa for missionaries to work among the Japanese in that island and for Japanese workers for the aborigines in the mountain regions,

It was voted that the incoming Executive Committee be instructed to take these appeals into consideration, with the purpose of trying to find some Mission and some Church to respond to these appeals.

(e) Word Among Koreans in Japan.

"Whereas the Federal Council of Missions in Korea has requested this Federation to provide one-fifth of the ¥ 5,000.00 required for the work in Japan.

Resolved, (1) That we, the members of this Annual Meeting, undertake to secure the ¥ 1,000.00 requested, through contributions from our Missions and from other sources.

"(2) That we request the Chairman to appoint a committee of four persons to make request for these contributions and to forward the money received to the committee in Korea."

The Chairmen appointed the following as this committee: Messrs. W. K. Mathews, B. F. Shively, W. H. Erskine and Miss Evelyn Camp.

(f) Approval of the Minutes.

The Minutes of the sessions of August 1st and 2nd were read by the Minute Secretary, Mr. L. C. Spencer, at the beginning of the afternoon session of August 3rd, and after minor corrections approved.

(g) Next Annual Meeting.

The next Annual Meeting begin at 10.30 a.m., Sunday, July 31st, 1927, and be held in the Auditorium, Karuizawa.

THE CLOSING EXERCISES

The new Chairman, Miss Jane N. Scott, was conducted to the chair by a member of the Business Committee. After a few words of appreciation and gratitude by the retiring Chairman, of welcome to the new Chairman, and after an expression of personal appreciation and of this manifest recognition of the work of women, the new Chairman led in prayer, and declared the Twenty-Fifth Annual Meeting of the Federation ended, to meet a year hence as voted.

PERSONAL COLUMN

NOTE.—Items for this column should reach Miss Gillilan, Baiko Jo Gakuin, Shimono-seki, by the 20th day of March, June, September, December, respectively. Contributors will greatly oblige by drafting items in the form now in use.

ARRIVALS

ALLEN. On August 30, Miss Allen, W. M. S. U. C. C., from furlough. Miss Allen will continue her work in the Aiseikan, Kameido.

ANDERSON. On September 8, Miss Roberta Anderson, Y. W. C. A. Miss Anderson is located in Kobe.

BENNINGHOFF. Mr. H. Merrill Benninghoff as Y. M. C. A. teacher for Odawara and Atsugi.

BIDDISON. Mr. William Biddison as Y. M. C. A. teacher for Nagoya.

BUSHE. Miss S. Bushe, C. M. S. from furlough to Amagasaki Shi, Diocese of Osaka.

CLARK. On August 26, Dr. and Mrs. E. M. Clark, P. N., from furlough to Osaka.

COATES. Miss Alice L. Coates, M. P., from furlough to Hamamatsu.

COE. On September 16, Miss O. M. Coe, M. E., returning to Aoyama Gakuin, Tokyo.

DIXON. On September 2, Miss Alice L. Dixon, to teach in the Friends' Girls' School, Tokyo.

DURYEE. On Sept. 2, Rev. Eugene C. Duryee, R. C. A., newly appointed. Mr. Duryee will teach for the coming year in Meiji Gakuin, Tokyo.

FREETH. Miss Freeth, C. M. S., from furlough, for work in the Diocese of Kyushu.

GALE. In September Rev. W. H. Gale, S. P. G., to Himeji, Diocese of Kobe.

GIBBONS. On Sept. 8, Miss Mabel Gibbons. Y. W. C. A. Miss Gibbons is located in Tokyo.

GREENBANK. On August 30, Miss Greenbank, W. M. S. U. C. C., from furlough. Miss Greenbank is located at Eiwa Jo Gakko, Kofu.

HAGEN. On Sept. 8, Miss Olive Hagen, M. E. F. B., from furlough to Fukuoka.

HAINES. On Sept. 8, Miss Hazel Haines, Y. W. C. A. Miss Haines is located in Osaka.

HENTY. On Sept. 24, Miss Henty, C. M. S. from furlough. Allocated to Tokyo.

HORTON. Mr. Henry Horton, as Y. M. C. A. teacher in Oita Higher Commercial School.

JORGENSEN. On October 15, from furlough, Mr. and Mrs. Arthur Jorgensen, Y. M. C. A., for work in Tokyo.

LEMLEY. On September 16, Miss Zoe Lemley to become office secretary of the C.L.S.

MACKENZIE. On August 26, Miss Virginia M. Mackenzie, P. N., from furlough. Miss Mackenzie is located at Hokusei Jo Gakko, Sapporo.

MUYSKENS. On Sept. 2, Mrs. Louise Muyskens, R. C. A., newly appointed. Mrs. Muyskens will teach at Ferris Seminary, Yokohama.

MEYER. On Sept. 9, Mr. and Mrs. Paul S. Meyer, Evangelical Mission, from furlough, to Tokyo.

PHELPS. On October 15, Mr. G. S. Phelps, Y. M. C. A., Tokyo.

REISER. On Sept. 7, Miss Irene Reiser, P. N., Kanazawa, from furlough.

ROWE. In October, Mr. and Mrs. J. H. Rowe, S. B., from health leave.

RYAN. On August 30, from furlough, Miss Ryan, W. M. S. U. C. C. Miss Ryan is located at Eiwa Jo Gakko, Kofu.

SHAFFER. On Sept. 2, Rev. and Mrs. L. J. Shafer, R. C. A., from furlough. Mr. Shafer has resumed his duties as principal of Ferris Seminary, Yokohama.

SMITH. Mr. J. Earle Smith, as Y. M. C. A. teacher for Hokkaido Imperial University.

STRONG. In September, Rev. G. N. Strong, S. P. G., Kobe, diocese of Kobe.

THOMPSON. Rev. E. W. Thompson, M. E., to the Tokyo Language School. He will reside at the Aoyama Gakuin.

VAN KIRK. On Sept. 9, Miss Anna S. Van Kirk, P. E., from furlough. Miss Van Kirk has resumed her duties at St. Barnabas' Hospital, Osaka.

WAGNER. On Sept. 27, Rev. and Mrs. H. H. Wagner, F. M. A., to Sumoto.

WILLIAMSON. In early autumn, Dr. and Mrs. Norman F. Williamson, S. B., from furlough to Kumamoto.

BIRTHS

JACKSON. In August, to Mr. and Mrs. Ivor Jackson, Y. M. C. A. a daughter.

LLOYD. To Rev. and Mrs. J. H. Lloyd, P. E., on July 31 at Nojiri, a son.

ROBINSON. On July 1, in Ottawa, Canada, to Rev. and Mrs. C. C. Robinson, M. S. C. C., Nagoya, a daughter.

WEST. To Rev. and Mrs. Ralph E. West, M. E., in Karuizawa, a son, Robert Ellsworth.

WINN. To Rev. and Mrs. Merle C. Winn, P.N., in Karuizawa, a son, Peter Herndon.

DEATHS

CASE. In August, in a train in Canada, Miss Dorothy Case, S.P.G. Shoin Jo Gakko, Kobe, Diocese of Kobe.

ROBINSON. On July 12, on board train near St. Thomas, Ontario, Canada, Dr. J. Cooper Robinson, M.S.C.C., formerly of Gifu. Diocese of Mid-Japan.

DEPARTURES

ALBRECHT. On June 28, Miss Helen Albrecht, M.E.F.B., Fukuoka, on furlough.

FAIRCLO. In September, after three years office work for the C.L.S. Miss Nellie Fairclo has returned to America.

FULTON. In October, Dr. and Mrs. G.W. Fulton, P.N., Osaka, because of the ill health of Dr. Fulton. Since the time of their retirement is near, Dr. and Mrs. Fulton do not expect to return to Japan.

IHDE. In September, Rev. and Mrs. W.A. Ihde, M.E., Sapporo, on health grounds.

LANCASTER. On July 3, Miss Cecile Lancaster, S.B., Kokura, on furlough. Home address: 1924 Mitchell Ave., Waco, Texas.

NOORDHOFF. On Sept. 27, Miss Jeane Noordhoff, R.C.A., Yokohama, on furlough via ports.

RAY. In September, Dr. J.F. Ray, S.B., Hiroshima, on furlough. Mrs. Ray left Japan early in the summer.

SMITH. On July 14, Miss Fredrica Smith, P.E., St. Agnes School, Kyoto. Miss Smith was summoned home on account of the illness of her mother.

SNEYD. On June 29, Mrs. Sneyd, Y.M.C.A., and Karl on account of the latter's health.

STURTEVANT. On July 24, Miss Abby L. Sturtevant, M.E.F.B., Hakodate, on furlough.

WELLS. On October 2, Miss Lillian A. Wells, P.N., Yamaguchi, on furlough.

WILBUR. On September 16, Mrs. Wilbur, Y.M.C.A., and son to Shanghai, for the latter's education.

CHANGE OF LOCATION

BIGELOW. Miss Gertrude S. Bigelow, P.N., from Baiko Jo Gakuin, Shimonoseki, to Yamaguchi.

CURRY. Miss Olive Curry, M.E.F.B., from Aoyama, Tokyo, to Iai Jo Gakko, Hakodate.

GILLILAN. Miss Elizabeth Gillilan, P.N., from Hokusei Jo Gakko, Sapporo, to Baiko Jo Gakuin, Shimonoseki.

HAMILTON. Miss K. Hamilton, C.M.S. from Ashiya to Tsukishima, Kyobashi Ku, Tokyo.

HANNAH. Miss Lolita Hannah, S.B., from Shimonoseki to Seinan Jo Gakuin, Kokura.

MORRIS. Rev. and Mrs. J.K. Morris, P.E., have been located in Wakayama.

PEEKE. Dr. and Mrs. H.V.S. Peeke, R.C.A., from Meiji Gakuin, Tokyo, to Oita.

RUSCH. Mr. Paul Rusch, Y.M.C.A., to St. Paul's University, Tokyo.

VEAZEY. Miss Veazey, W.M.S.U.C.C., from Kameido, Tokyo, to Hamamatsu.

RESIGNATIONS

CHAPIN. Miss Louise Chapin, P.N., formerly of Kanazawa.

CURTIS. Miss Grace S. Curtis, P.N., formerly of Hokusei Jo Gakko, Sapporo, on account of ill health.

DAVIDSON. Miss Frances E. Davidson, P.N., formerly of Hokusei Jo Gakko, Sapporo, on account of ill health.

MISCELLANEOUS

BRINKERHOFF. Rev. J.H. Brinkerhoff, a member of the Board of Foreign Missions, R.C.A., and Mrs. Brinkerhoff visited the stations of the Japan Mission in September.

WELCH. Bishop and Mrs. H. Welch, M.E., are leaving shortly for India to superintend the work there for two months.

NEW PUBLICATION

In Japanese.

VOICES OF THE BIRDS ¥ 1.80

by Miss Margaret E. Armstrong.

Descriptions of Japanese birds and illustrations by three color process make a beautiful book. School children and readers in general will surely be pleased with it. Suitable for kindergarten teachers and special a gift book.

Part I. The Light of the World. Part II. The Nativity
Translations by Mrs. H. Muraoka. Sen .35

This book in two parts has been prepared for Christmas demands which are being urgently felt in churches. This is a pageant in novel composition with selected music. Adds a great contribution to "Bethlehem" and "Services of Songs" which we had published for the same purpose. The second part is a program on the birth of Christ.

Prohibition a World Problem Sen .10
by Dr. R. Sawayanagi, President of the Imperial Educational Association.

This pamphlet follows the one by Baron Sakatani on the same subject in favor of prohibition, this one spoken especially from the educational point of view.

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Dr. A. K. Faust (Sendai). New Japanese Womanhood ...	¥ 3.30
A. K. Reischaeur (Meiji Gakuin). Studies in Japanese Buddhism	6.00
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" Today and Tomorrow	4.00
Moffatt. New Testament (Pocket Edition)	3.30
" New Testament (Miniature Edition)	2.50
" Everyman's Life of Jesus	3.30

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